Baluchistan: Historical Homeland of Sindhi's

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Preface

When the British invaded Sindh in 1843 to seize control, the heirs of this land fought them to their last breath on the battlefields of Miani and Dubbi. The brave warriors who resisted raised slogans of “We will die but not give Sindh.” The Baloch soldiers in the Talpur army echoed the vow: “Sindh is our mother; protecting her is part of our faith.” These words became part of history. According to historical records, the following warriors were martyred in the Battle of Miani:

Haji Ghulam Muhammad Talpur, Mubarak Khan Talpur, Mir Ghulam Shah, Mir Mehrab Khan Talpur, Abdullah Khan Nizamani, Muhammad Ali Khan Laghari, Darya Khan Laghari, Ghulam Haider Khan Laghari, Haji Khuda Bux Chang, and Murad Ali Khan Chang—who sacrificed their lives for Sindh.

They declared:

“This land of Sindh is like a mother to us Baloch.
From her breast we have suckled milk generation after generation.
We have been nurtured by her.
A mother and father have many rights over their children.
We shall sacrifice our lives in service to this mother.”

Sindh has nurtured people of many languages and backgrounds for thousands of years, including the Baloch. Those who arrived here after being looted, displaced, and troubled in their own lands were given shelter and a place in the hearts of Sindh’s people. Even those who attacked this land were eventually absorbed into its fold. Arabs, Arghuns, Mughals, Tarkhans, and Pathans came as invaders in different eras, but today their descendants are considered sons of Sindh, just like the ancient Sindhis.

When nations do not write their own history, the refugees and invaders who arrived in their homeland over time begin to claim ownership. This is

exactly what is happening to Sindh today. The very groups who were once sheltered, fed, and clothed by this land are now conspiring to tear their mother apart. They deny her historical borders.

No one has stopped those who tamper with Sindh's history, publish false maps, and sow seeds of hatred. Even those who sing songs of "natural alliance" and preach brotherhood have not broken their silence. In these imaginary maps, Sindh is not sliced like a cake from Bombay Bakery—it is swallowed whole in a single gulp. Under this entire scheme, false books are being written and published, in which the ancient land of Sindh is being erased. The identity of every person living within the borders of the Indus Valley is being altered.

It must be remembered that the geographical borders of Sindh today were not the same centuries ago. In the past, Sindh was a vast country. The land on which Pakistan stands today was once part of Sindh's domain. Punjab, Khyber Pakhtunkhwa, Balochistan, Kutch, Kathiawar, Gujarat, and Rajasthan were all within Sindh's

borders. Though these regions are no longer part of Sindh due to historical injustices, Sindh remains the mother of all these territories, states, and provinces.

When short-sighted people conspire against their own mother and try to erase her existence, they are in fact denying their own historical identity and existence.

This book responds to those who question Sindh’s existence with historical evidence, showing that the land they inhabit is ancient Sindh. It was Sindh that once gave them refuge, shelter, and sustenance. Therefore, this land is not their enemy—it is their mother. They must protect, honor, and uphold her dignity just as their ancestors did by sacrificing their lives on the battlefield of Miani.

Today, even when lies, deceit, and fraud fail to convince anyone, history is still being mocked. That is why it is necessary not only to expose the harm being done to Sindh’s history, but also to refute all such claims with reason and evidence—claims that are being

made against a nation with thousands of years of history.

The tragedy is that the very nation that ruled this entire region for millennia, whose borders stretched across vast distances, is now being denied recognition of its historical homeland. The groups who arrived here as refugees from other parts of the world in different eras are unwilling to respect the boundaries of the land that gave them shelter.

What happened in the past is now part of history. No one can change it. History cannot be altered to suit our desires. If you try to distort historical truths, the world will not accept it. You cannot make yourself credible by twisting history to serve your wishes.

This book presents many historical truths—some that make one lift their head in pride, and others that make one bow it in shame. This book is not written to please any individual, community, nation, or country, nor is it intended to hurt anyone’s feelings. It is simply a mirror of history, in which everyone will see their own reflection.

Ruk Sindhi
07 October 2024

Sindh’s Borders Through Different Eras

Sindh has been the homeland of Sindhi-speaking people for millions of years. The Sindhi-speaking population did not migrate here from elsewhere; rather, they developed and progressed on this very land. Present-day Sindh, now confined within limited geographical boundaries, was once spread over a vast territory. The borders of Sindh in the past extended far beyond the current boundaries of Pakistan. Below, we present historical evidence from various eras to demonstrate that present-day Balochistan is a province established on Sindh’s ancestral land. Regions of Balochistan were historically part of Sindh. Areas such as Sibi, Kachhi, Kalat, Loralai, Makran, Lasbela, and the entire coastal belt remained

under the political, social, cultural, civilizational, and economic influence of ancient Sindh for thousands of years. (1)

Sindh’s Borders During the Indus Civilization

Thousands of years ago, the civilization that flourished in Sindh was geographically more expansive than all other Asian civilizations, covering nearly 500,000 square miles. Its reach extended as far as the borders of Russia. The territory of the Indus Civilization was four times the size of Babylon and twice that of Egypt. It included all of present-day Pakistan—Punjab, Balochistan, Khyber Pakhtunkhwa, and Sindh—as well as Indian Punjab, western Uttar Pradesh, Haryana, Kutch, Kathiawar, Gujarat, Maharashtra, and parts of Afghanistan.

At that time, the Sindhu state was likely divided into five provinces. Its capital was Mohenjo-Daro, and present-day Sindh was the central province. One province was present-day Balochistan, known as the western province, with its

capital at Damb Sadaat. The northern province included parts of present-day Pakistani Punjab and Khyber Pakhtunkhwa, with Harappa as its capital. The eastern province comprised Indian Punjab and surrounding areas, with Kalibangan as its center. The southern province included Kutch, Kathiawar, and Gujarat, with Lothal as its capital. (2)

Sindh's Borders During the Rai Dynasty

During the rule of the Rai dynasty (450–642 CE), present-day Balochistan was part of Sindh's territory. In that era, Sindh's borders extended across much of what is now Pakistan. Under Raja Rai Sahasi II, Sindh was divided into four administrative units (provinces), each governed by an appointed governor. (3)

These units were as follows:

- The **southern unit** began at the sea and included the regions of Nerun and Debal ports. Its capital was Brahmanabad.

- The **central unit** began from the coastal region of Makran, with Sevastan (modern Sehwan) as its capital.
- The **western unit** covered a large area, including Bhatia, Chachpur, and Dherpur—regions in present-day western Sindh. Its capital was Askaland.
- The **northern unit** extended up to Kashmir, with Multan as its capital. (4)

According to the *Chachnama*, Raja Rai Sahasi II ruled until 626 CE, and his eastern borders extended to the Kurd Mountains and Qiqanan (Kalat and Makran). This means that not only present-day Pakistani Balochistan but also parts of Iran were included in Sindh's territory during that time. (5)

Sindh's Borders During the Brahman Dynasty

After the fall of the Rai dynasty, the Brahman dynasty ruled Sindh from 642 to 712 CE. The first Brahman ruler, Raja Chach, consolidated Sindh's

borders. During his reign, Sindh included all of present-day Balochistan and parts of Iran, such as the port of Chabahar and the region of Kerman.

According to the *Chachnama*, Raja Chach planted trees in Kerman (Iran) to demarcate the borders between his kingdom and the Islamic Caliphate of Damascus. At that time, the Arabs had already begun their conquest of Iran.

Rahimdad Khan Molai Shedai, in his book *"Baloch Tribes Living in Sindh"*, writes:

"From the *Chachnama*, we learn that during the Brahman rulers' time, Sindh's borders began in the north from the Jhelum River, including the lower districts of Kashmir. In the northwest, the Helmand River marked the boundary. In the southeast, Sindh's border with Iran extended to Noor Manshoor (Kerman). To the south was the Arabian Sea, to the southeast the Gulf of Kutch, and the eastern border faded into the deserts of Rajputana and Jaisalmer." (6)

Thus, during the Brahman dynasty, Sindh remained a vast territory,

encompassing not only present-day Balochistan but also parts of Iran.

Sindh’s Borders During the Arab Period

By the time Muhammad bin Qasim conquered Sindh in 712 CE, the regions of Sibi and Kachhi were already part of Sindh’s domain. The Abbasid governor of Sindh, Hisham bin Umar Taghlabi, launched an expedition against Gandava, removed its ruler, and brought the entire region under the administration of Mansura.

Just as Sindh’s expanse during the Rai dynasty covered hundreds of thousands of miles, and the Brahman dynasty maintained those borders, so too did the early Arab rulers. The authority of Sindh’s rulers extended to Multan, Kandahar, Makran, Kutch, Lasbela, and Kathiawar. In the early Arab period, Sindh’s historical borders remained intact. (7)

Sindh’s Borders During the Soomra Period

The Soomra rule in Sindh (1011–1351 CE) holds great historical significance. After three centuries of non-Sindhi Arab rule, Sindh regained its indigenous sovereignty through the Soomras—a period that deeply influenced Sindhi society, language, literature, and culture. According to renowned historian M.H. Panhwar, the Soomra era is especially important because this dynasty ruled Sindh for 340 years—longer than any other dynasty in the world. (8)

The Soomras were native rulers of Sindh. Some historians attempted to link their lineage to the Arabs, driven by religious sentiment and a desire to associate with the former Arab rulers. However, historical evidence proves that identifying the Soomras as Arabs is incorrect. They were sons of this land for centuries. This tribe is originally Sindhi, and there should be no doubt about their Hindu Rajput origin. Even today, Soomras are settled in Kutch, Gujarat, and Rajasthan—and they are Hindu. In this context, the truth

becomes clearer: the Soomras were not Arabs, but indigenous Rajputs. (9)

During the Soomra period, Sindh extended up to Sibi and Uch. The administrative divisions of Sindh remained the same as they were during the rule of Chach in 641 CE. Although Kutch was taken by the Solankis, Makran by the Muazzins, and Multan by the Qureshi Sheikh Daud family, the Ghaznavids later launched invasions there. (10)

Many regions of present-day Balochistan were part of Sindh's borders during the Soomra period. (11) According to M.H. Panhwar, "The Soomras held authority over the plains of Sibi and Kachhi up to the Bolan Pass. Sibi had been part of Sindh since the time of the Vahlikas (Valikas) in the 4th century CE, or even earlier. Later, Sibi became part of Sindh's Bukkur administration, until in 1740 CE, Nadir Shah seized it from Sindh and handed it over to the Khan of Kalat." (12) It was later reabsorbed into Sindh's borders by native rulers.

Sindh’s Borders During the Samma Period

The Sammas were indigenous inhabitants of Sindh. They ruled from 1351 to 1520 CE for a total of 169 years. The Sammas originally hailed from the ancient Sindhi region of Kutch (Sammat). Upon gaining power, they adopted the title “Jam.”

During the Samma period, Sindh’s borders extended north to Sibi, which was part of the Sindh government. Until the reign of Jam Nando (914 AH / 1508 CE), the Sibi region remained within Sindh. (13) Historians note that under the Sammas, Sindh’s national borders expanded. Present-day Sindh, along with Thar, Uch, Sibi, and Lasbela, were part of Sindh, and the Samma rulers maintained strong governance there. During Jam Nando’s reign, the Samma kingdom reached its peak territorial extent. Thar, Uch, Sibi, and Lasbela were included in Sindh. It is believed that during Jam Sikandar I’s reign, Uch and Bhati Wahin (Bhata Wahin) came under Sindh’s control. Jam Sanjar also worked to stabilize the national borders. (14)

During the Samma period, Sindhi authority in Lasbela began to strengthen again. According to historian Professor Ghulam Muhammad Lakhi, “After the Sammas established their rule in Sindh, the Sindhi tribes of Las breathed a sigh of relief and gained political space to flourish. The Sammas extensively settled Las, and Sindh’s civilization became dominant there. During this time, the Ronjha tribe ruled the region. The Ronjhas belonged to the Sammat tribes of Sindh.” According to researcher Kaki Bherumal, the Ronjhas were descendants of Jam Anar. One of their rulers was named “Sabbar” or “Sappar,” known for his unmatched generosity. The Ronjhas established their rule around the mid-13th century, which lasted until the latter half of the 17th century. After the Ronjhas, the “Gonga” came to power, followed by the Samma’s “Barfat” tribe. (15)

Sindh’s Borders During the Arghun, Tarkhan, and Mughal Periods

After the fall of the indigenous Samma dynasty, Sindh came under the rule of

the Arghuns, Tarkhans, and Mughals. Even during this time, many regions of Balochistan remained within Sindh's borders, where foreign rulers appointed their governors. These external rulers could not succeed in dismantling Sindh's historical unity.

According to renowned linguist Dr. Ghulam Ali Allana, "In 1470 CE, the Sultan of Herat, Hussain Mirza, extended his government's borders to Quetta and handed over the regions of Pishin and Sibi to Amir Shujauddin Zunoon Arghun." (16)

After Amir Zunoon's death, Shah Beg Arghun took control of the government. During his reign, Muhammad Khan Sheibani, the ruler of Khorasan, planned to attack Kandahar. Shah Beg sent envoys to Sheibani and expressed allegiance. Sheibani accepted and withdrew. Later, Shah Ismail Safavi II and Emperor Babur rose to power, causing Shah Beg to feel threatened. In 917 AH (1511–1517 CE), Shah Beg attacked Sibi. Upon reaching its outskirts, he laid siege to the fort. At that time, Sibi was under the control of Sultan Piruli Barlas's descendants, and

3,000 Baloch warriors guarded the fort. Shah Beg achieved victory in this campaign. (17)

He appointed Mirza Isa Tarkhan as governor and returned to Kandahar. (18) Toward the end of 924 AH (1518 CE), Shah Beg planned another attack on Sindh. He appointed Sultan Ali Arghun and Zibak Tarkhan as commanders of the Sibi fort and marched toward Sindh with 3,000 cavalry. (19) However, he was unsuccessful. He launched another attack and finally entered Thatta as a victor on 11 Muharram 927 AH (1520 CE).

On 22 Sha’ban 928 AH (1522 CE), Shah Beg Arghun passed away. After his death, his son Mirza Shah Hasan Arghun took over the government. In 1523 CE, he appointed the son of Mir Afzal Kokaltash as the governor of Sibi. (20)

Thus, from the Arghun period through the Tarkhan dynasty, up to the reign of Mirza Jani Beg, the Sibi region remained under Sindh’s administration.

When Mughal forces defeated Mirza Jani Beg during Emperor Akbar’s reign and took control of Sindh, the entire Bukkur administration was merged with the province of Multan, and Sibi’s administration was handed over to Bukkur. The Mughal army stationed 1,500 cavalry and 1,500 infantry there. (21)(22)

Even during foreign rule, many regions of Balochistan remained part of Sindh’s borders.

Sindh’s Borders During the Kalhora Period

After the end of Mughal rule in Sindh, the indigenous Kalhora tribe established their government. Their rule lasted from 1701 to 1783 CE. The Kalhoras were native rulers of Sindh, governing for 82 years. The first Kalhora ruler was Mian Yar Muhammad Kalhoro, who made Khudabad in Dadu district his capital. In 1768, the Kalhoras shifted their capital to Hyderabad.

During the Kalhora period, Sindh's borders extended to the Kutch region of Gujarat. Mian Yar Muhammad Kalhoro re-incorporated the regions of Sibi and Kachhi into Sindh during his reign.

At the time of Yar Muhammad Kalhoro's death, the entire Bukkur division from the Mughal era, including Sehwan, Sibi, Dadhar, and Gandava, was under Kalhora control. When Mian Noor Muhammad Kalhoro came to power, the regions of Sibi and Kachhi were part of Sindh's borders. He appointed his deputy there.

Mian Noor Muhammad made Larkana the capital of the border district of Chandka, built a mud fort there, placed cannons atop it, and stationed a force of ten thousand troops under Shah Bahari Jhanjhan's command. Upon his death, he bequeathed the Kachhi region to his son Mian Muhammad Muradyab Khan.

The last Kalhora ruler was Abdul Nabi Kalhoro. The Talpurs ended their rule in 1783. During the Kalhora period, the regions of Kachhi, Sibi, Dadhar, and others in present-day Balochistan remained part of Sindh's borders.

Sindh’s Borders During the Talpur Period

After the end of the Kalhora dynasty, the Talpurs came to power. During the Kalhora era, the Talpurs held key positions in the military. During their rule (1783–1843 CE), Sindh was administratively divided into three parts: the states of Khairpur, Hyderabad, and Mirpurkhas. (23)

During their reign, the regions of Sibi and Kachhi remained part of the Talpurs’ Khairpur government. After the death of Mir Murad Ali Khan of Hyderabad, Mir Rustam Khan of Khairpur divided his state among his sons.

At that time, the borders of Khairpur extended north to Sabzal Kot and Kashmore, east to Thar and Jaisalmer, west to Kachhi and Gandava, and south to Naushahro. Mir Sohrab Khan also annexed some Afghan territories, referred to as “Mughli,” and some Baloch territories known as “Bardik.”

Mir Sohrab Khan died in 1830. According to his will, the Khairpur state was divided among his two sons—Mir Rustam Khan and Mir Ali Murad Khan—and his three nephews: Mir Muhammad Hasan Khan (son of Mir Rustam Khan), Mir Muhammad Khan (son of Mir Ghulam Haider Khan), and Mir Naseer (son of Mir Mubarak Khan).

This entire situation proves that the regions of Sibi and Kachhi have historically been part of Sindh's government. As a result, the Sindhi language not only spread and flourished in these regions, but also came to be spoken as a mother tongue.

The British ended the Talpur government in 1843.

Sindh's Borders During the British Period

In 1843, the British removed the Talpur rulers from power and occupied Sindh. Before the British took control of the Indian subcontinent, there was no province, country, or region named

“Balochistan” within the borders of present-day Pakistan.

After the British conquest of the subcontinent, they named some Balochi-speaking regions “British Balochistan.” Thus, for the first time, the name “Balochistan” was used for a region by the British.

The state of Kalat was inhabited by Brahui speakers, while Lasbela was a Sindhi-speaking state. When the British withdrew from the subcontinent in 1947, the region now known as Balochistan was divided into five parts: four princely states—Kalat, Kharan, Makran, and Lasbela—and one British India territory—British Balochistan. (24)

Sindh’s Territories Transferred to Balochistan After Pakistan’s Creation

After the creation of Pakistan in 1947, the Quetta Municipal Committee and members of the royal jirga of British Balochistan decided to join Pakistan. Later, on 21 March 1948, the states of

Lasbela, Kharan, and Makran also acceded to Pakistan. (25)

The state of Kalat was the last to decide on accession in 1948. Khan of Kalat, Mir Ahmad Yar Khan's decision was opposed by his own brother, Prince Mir Abdul Karim, who chose to resist the Pakistani state. As a result, Kalat faced a military operation.

Afterward, the British Balochistan region was officially named "Balochistan." Meanwhile, Kalat, Kharan, Makran, and Lasbela were merged into a single entity called the "Balochistan States Union."

In 1955, West Pakistan was declared a "One Unit," and all provinces and states in the western part of the country were abolished. Upon the formation of One Unit, Lasbela was merged into Karachi Division as a district.

According to Dr. Ghulam Ali Allana, "During British rule and until the formation of One Unit (1955), Lasbela held the status of a separate state and had distinct political identity. Despite this, Sindhi remained the mother tongue of the region, and no other

language could influence it. Although Urdu was introduced as the medium of instruction in schools, Sindhi remained the language of daily use among the people.” (26)

In 1969, when the One Unit was dissolved and the provinces of Sindh, Punjab, and NWFP were restored, the former states and divisions of Balochistan were merged to form the province of Balochistan. Thus, in 1970, the present-day region gained recognition under the name “Balochistan.”

In fact, when the province of Balochistan was created, Kalat should have been declared a separate Brahui-speaking province based on linguistic principles, and Lasbela should have been included in Sindh, as it was a Sindhi-speaking state.

Similarly, the districts of Naseerabad, Sibi, and Dera Murad Jamali should have been included in Sindh, where Sindhi speakers are in the majority. Instead, under a conspiracy, several Sindhi territories were merged into the Balochistan province.

The central government of Pakistan removed many areas from Sindh and included them in Balochistan. These include Jhatpat, Naseerabad, Tehsil Usta Muhammad, Jaffarabad, Jhal Magsi, Dera Allah Yar, Murad Jamali, and Lasbela.

Before the formation of One Unit, Lasbela was part of Sindh's capital city, Karachi. When One Unit was dissolved, instead of reintegrating Lasbela into Karachi, it was included in Balochistan.

Throughout this discussion, historical evidence and references have proven that present-day Balochistan has been part of Sindh since the era of the Indus Valley Civilization. During the Rai dynasty, the Brahman period, and the Arab conquest, the regions of present-day Balochistan were included within Sindh's borders.

During the Soomra rule, the Samma period, and later under the Arghuns, Tarkhans, and Mughals, Sindh's borders remained largely the same as they were during the reign of Raja Rai

Sahasi or the Brahman rulers Raja Chach and Raja Dahir.

Similarly, during the Kalhora rule and the Talpur dynasty, nearly all regions of present-day Balochistan were part of Sindh’s borders. Governors or local rulers appointed in these areas were subordinate to the Sindh government.

Until the end of the Talpur rule, there was no province, state, or country known as “Balochistan” in this region, nor did it exist on any map of the world.

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The Original Homeland of the Baloch

Where are the Baloch originally from, and who are they? Historians differ on

this question. Various theories circulate regarding the ethnic origins of the Baloch. The Baloch themselves claim Arab ancestry, while most historians believe they are originally from Iran.

Kamran Azam Sohidrawi writes:

“This nation, in ancient times, was settled in Arabia—in the regions of Karbala, the banks of the Tigris and Euphrates, the meadows of Aleppo, and along the Iranian border. … According to one tradition, when the Baloch migrated from Aleppo to Kerman, they were divided into 44 factions, the largest of which was led by Alamsh Rumi.” (1)

Pekolin writes:

“Most Baloch consider themselves descendants of Arabs and claim Aleppo (Syria) as their original homeland. In this way, Aleppo is the birthplace of the Baloch.” (2)

Baloch historian Ahmad Yar Baloch also identifies Aleppo as the ancient homeland of the Baloch. He states:

“The Baloch migrated from Aleppo and Syria to other regions.” (3)

Researcher Sadiq Ali Baloch writes:

“Zabulistan is the ancient homeland of the Baloch.” (4)

Musa Khan Jalalzai writes:

“From the history of Balochistan, it becomes clear that when the Baloch migrated from Kerman to Makran, their leader at the time was Jalal Khan.” (5)

On the other hand, British writer Richard Burton writes:

“According to the definitive conclusion of Pottinger and Poston, these people (the Baloch) are of Jewish descent. Pottinger was influenced by the similarities in customs and traditions between the Baloch and the Jews.” (6)

However, Richard Burton himself disagrees with the idea of Baloch being of Jewish origin. He writes:

“I do not believe it is correct to link these people (the Baloch) to the Jews. The Baloch themselves claim Arab

ancestry. They confidently say, ‘Our homeland was Aleppo.’ In *Burhan-e-Qati*, the meaning of ‘Koch’ and ‘Baloch’ is given as: wild tribes living in the mountainous regions of Makran, descendants of the Arabs of Hejaz… But upon closer examination, a major objection to their Arab origin arises: the Baloch do not remember a single word of their original language and speak an ancient, possibly Iranian-style language.” (7)

Russian historian Yuri Gankovsky states:

“There is solid evidence to support the idea that the southern region of the Caspian Sea was the original homeland of the ancestors of the Baloch. The languages spoken by these people (the Baloch) share some features with the Parthian language, but Balochi also contains unique elements that distinguish it from Parthian. The view that Balochi is closer to Median (Iranian) languages appears to be correct.” (8)

Therefore, there is stronger evidence that the Baloch are not Arabs but residents of Iranian regions.

When did the people who speak Balochi acquire the name “Baloch”? That is, when did they become identified as a distinct ethnic group called “Baloch”? Historians and anthropologists also differ on this point. Several centuries ago, there is no evidence of any distinct human group known by the name “Baloch.” No such name appears in ancient Iranian literature, nor is it mentioned in any pre-Islamic book or inscription.

According to renowned American historian Professor Dr. Joseph Elfenbein:

“In their original homeland of Iran, the Baloch may have been known by another name. The name ‘Baloch’ or their identification as such likely emerged after their arrival in present-day Balochistan in the 10th century CE.” (9)

Modern research confirms that the original homeland of Balochi-speaking people is Iran. The Baloch and Kurds

are residents of northern Iran, near the Caspian Sea. (10)

Historically, Baloch communities were pastoral and nomadic tribes. According to Ferdowsi's *Shahnameh*, during the reign of Iranian king Khosrow, around 532 BCE, the Baloch lived in the coastal region near the Caspian Sea in Iran. They served as military auxiliaries to Iranian kings. The Baloch tribes never settled permanently in one place but continuously migrated for livestock grazing. This nomadic lifestyle led them to settle in various countries of West and South Asia, including Iran, Afghanistan, and Pakistan.

The Balochi Language

The Balochi language belongs to the Iranian language group and has no connection to the languages of the Indus Valley. The Indus Valley language group includes Sindhi, Punjabi, Kutchi, Kathiawari, Rajasthani, Gujarati, Kashmiri, and others.

Russian scholar Oranski writes in his book *Iranian Linguistics*:

“The origin of the Balochi language lies in ancient Iranian languages, which were mostly spoken in Media and Parthia.” That is, the Balochi language originated in the northern and northwestern regions of the Iranian world. (11)

The languages spoken by the Baloch share some features with Parthian, but Balochi also contains unique elements that distinguish it from Parthian. The view that Balochi is closer to Median (Iranian) languages appears to be correct. (12)

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Baloch Settlements in Iran During the Arab Period

During the Arab period, Muslim historians identified the regions inhabited by the Baloch as the mountains and plains of Kerman. The Baloch lived there around the mid-7th century. By the 10th century, they were largely settled in the western and northern parts of Kerman. During the Arab military campaigns, Baloch communities were present in Iranian Sistan and western Makran. (1)

Renowned historian Molai Shedai writes:

“During the Umayyad period, the number of rebels in Makran reached fifty thousand. To resolve these issues, Hajjaj bin Yusuf appointed Muhammad bin Harun—a devout and experienced Baloch—as deputy over Makran. Muhammad bin Harun was well-acquainted with every corner of Makran and succeeded in maintaining internal peace.”

During Hajjaj bin Yusuf’s time, Muhammad bin Harith Alafi, along with his brother Muawiyah bin Harith and 500 members of his Asar tribe, migrated from Oman to Makran for trade. By chance, one of his men, Safwi bin Al-Hami, killed a local tax collector over a dispute. The victim’s heirs appealed to the governor of Makran, Saeed bin Aslam. However, the Alafis treacherously killed Saeed and declared their independence over all of Makran. (2)

Hajjaj was enraged by the Alafis and had their leader, Suleiman Alafi, beheaded and sent his head to Saeed’s relatives. After this incident, Hajjaj dispatched Abdur Rahman bin Ash’ath and Muja’ah bin Si’ar Tamimi to restore order in Makran. Before Muja’ah arrived, the Alafis killed Abdur Rahman. Muja’ah, an experienced administrator, pursued the rebels, who fled into the mountain caves. He chased them as far as Qandabil but died suddenly en route.

Hajjaj realized that the desert and mountainous terrain of Makran was unfamiliar to Arab officials. Therefore, he entrusted the governance of Makran

to Muhammad bin Harun, the Baloch, who was fully aware of the region's internal conditions. Muhammad bin Harun pursued the rebels, captured Muawiyah bin Harith from a cave, beheaded him, and sent his head to Hajjaj. (3)

After this incident, Muhammad bin Harith Alafi crossed the border with his people and sought refuge with Raja Dahir of Sindh.

At the time when Raja Dahir ruled Sindh, Walid bin Abdul Malik ascended the throne of Damascus in 705 CE. He appointed Hajjaj bin Yusuf al-Thaqafi as governor of Iraq and deputy over the eastern regions. (4)

Qazi Suleiman, in his book *Mashahir-e-Islam*, writes that Hajjaj bin Yusuf was a cruel ruler who killed 300,000 Muslims. Under his authority, Muhammad bin Harun Makrani was appointed governor of Makran. A faction of the Alafis, having migrated from Oman, began a rebellion against the government in Makran. In 705 CE, 500 Alafis fled Makran and sought refuge with Raja Dahir, who employed them in his army.

The Alafi leaders, Muhammad and Muawiyah, continued to launch raids into Sindh from time to time. (4)

This entire account makes it clear that the Baloch had not entered present-day Balochistan before the Arab invasion of Sindh. Even in Iranian Balochistan, their presence was primarily as part of Arab military forces. Meanwhile, Arab incursions had already begun along Sindh’s borders. In Iranian Sistan, their Baloch-origin governor, Muhammad bin Harun, was preparing for the Arab invasion of Sindh.

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Migration of the Baloch Toward Present-Day Balochistan

The Baloch migrated from their original homeland in Iran to other regions at various times. The causes of this

migration were internal conflicts and wars. Due to invasions by powerful tribes and rulers who took control of Iran, the Baloch were forced to abandon their ancestral homeland.

According to Ferdowsi's *Shahnameh*, during the reign of the Iranian king Khosrow, around 532 BCE, the Baloch lived in the coastal region of the Caspian Sea in Iran. They served in the military for Iranian kings. When the Baloch began to pose a threat to the Iranian rulers, the kings launched bloody operations against them, destroying their strength and power. After these operations, the Baloch, gripped by fear, began to migrate from those regions.

According to *The Baloch Race* by Dames (1) and Russian author Yuri Gankovsky in his book *The Peoples of Pakistan*, the Baloch migrated from the southern mountainous regions of the Caspian Sea toward Kerman due to the wars of the White Huns. Dames writes in *The Baloch Races* that the Baloch migrated twice due to invasions by various conquerors entering Iran.

The first migration occurred when the Seljuks defeated the Buyids and Ghaznavid powers in Persia. At that time, the Baloch left Kerman and settled in the regions of Sistan and western Makran. During the Buyid dynasty, Adud al-Dawla launched a major military campaign against the Baloch and defeated them in 971–972 CE. (2) After this, the Baloch migrated from those Iranian regions.

The second migration occurred due to the invasions of Genghis Khan and Jalaluddin Mongol (1219–1258 CE), which forced the Baloch to leave Kerman and move toward eastern Makran. When the Baloch migrated from various parts of Iran to what is now Pakistani Balochistan, only a small number remained behind in Iran. (3) The majority of them settled in present-day Balochistan. Those who could not migrate from Iran to present-day Pakistani Balochistan still reside in the Iranian provinces of Sistan-Balochistan and eastern Kerman. (4)

As a result of this second migration, the Baloch set foot for the first time in ancient Sindh (present-day

Balochistan). In other words, the Baloch settled in present-day Pakistani Balochistan in the 12th century CE.

At the time the Baloch arrived from Iran into present-day Pakistani Balochistan, the region was inhabited by Sindhi-speaking people. The original residents of this area were Sindhi speakers. The region was home to speakers of Jat, Jadgal, and Brahui. (5) The Baloch came into conflict with these groups—a tension that still exists in Balochistan today. Clashes between Brahui speakers and Baloch tribes, as well as disputes with Sindhi-speaking Jadgals, Jats, and other communities, have continued to surface at various times.

This chapter demonstrates that Baloch tribes entered the borders of present-day Balochistan in the 12th century CE. Prior to that, there is no evidence of their presence within the borders of present-day Pakistan—that is, the Indus Valley.

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Migration of the Baloch Toward Present-Day Sindh and Punjab

In recent times, some Baloch historians and political leaders have misrepresented the presence of Baloch in various regions of Sindh and Punjab. These historians have suggested that the Baloch have lived in Sindh and Punjab for centuries and that these regions are their historical homelands. However, the truth is that the Baloch

migrated to present-day Sindh and Punjab in various phases between the 13th and 19th centuries CE.

Arab historians have written in their books that in the 9th century CE, the Baloch lived in Kerman, Khorasan, Sistan, and eastern Iran. (1) According to historians, in those regions, the Baloch herded sheep and goats and also robbed travelers passing through desert routes. As a result, the rulers of the Buyid dynasty in Iran, and later the Ghaznavid and Seljuk rulers, launched major military campaigns against them, forcing them to migrate. When the Baloch again stirred unrest in Sistan and Khorasan, the Ghaznavids retaliated with violence and repression. In the early 11th century, the Ghaznavid army was sent to Kerman, where it launched a major operation near the region of Habith and defeated the Baloch. (2)

By the mid-11th century, when the Turkmens and Seljuks began entering northeastern Iran, the Baloch left Sistan and northern Kerman and migrated eastward toward northern Makran and

westward toward Banjboor (present-day Panjgur).

In this context, American anthropologist Professor Brian Spooner writes in his book (3) that “the Baloch migrated from present-day Balochistan to Sindh during the 13th and 14th centuries.” Meanwhile, according to Dr. Akhtar Baloch of Karachi University, the Baloch migrated from present-day Balochistan to Sindh and Punjab between the 16th and 19th centuries CE. Dr. Akhtar Baloch refers to this period as the “Little Ice Age,” because during that time, the region of Balochistan experienced increased cold and snowfall, making many areas uninhabitable. As a result, large numbers of Baloch migrated toward Sindh and Punjab. (4)(5)

Let us hear in Dr. Akhtar Baloch’s own words when and why the Baloch migrated to Sindh:

“The first migration of Baloch from present-day Balochistan toward the southern plains—i.e., Sindh—began in the 14th century CE and continued for several centuries. In this wave of

migration, the Zardari tribe and other Baloch tribes arrived in Sindh and settled permanently. These tribes never returned to Balochistan. This entire migration from Balochistan occurred due to climatic conditions. In the 14th century CE, the northern and western regions of Balochistan became uninhabitable due to extreme cold. Those who settled in Punjab adopted the Saraiki language, while those who settled in northern Sindh adopted Sindhi. The Baloch who settled in the riverine (kacha) areas of Sindh took up livestock herding and later turned to agriculture. These tribes included the Kalmati and Rind." (6)

According to Dr. Akhtar Baloch, the second wave of Baloch migration from present-day Balochistan to Sindh and Punjab occurred in 1669 CE. This migration was caused by famine and hardship resulting from two consecutive droughts in Balochistan. One year after 1669, a third drought struck, severely affecting the coastal belt of Balochistan from Gwadar to Chabahar. During this famine, thousands died of hunger, and the region became depopulated and desolate. As a result, the Baloch

migrated a third time toward Sindh and Punjab.

Those who migrated during the third wave settled in Karachi’s Malir, Gadap, Kathore, Mauripur, Moach, and Lyari areas. During this same migration, the Sheedi (Makrani Baloch) who arrived in Sindh from Makran were actually of African descent—Abyssinians who had been enslaved by Arab traders and sold in Balochistan. In other words, these migrations from Balochistan to Sindh and Punjab were made purely for survival.

When the Baloch began migrating to Sindh and Punjab in the early 14th century, local rulers helped them settle. There is ample evidence of this. In 1470 CE, Shah Hussain Langah (1467–1502 CE), the local ruler of Multan, granted land to the Baloch on the western bank of the Indus River. By the late 15th century, the Baloch founded three towns—Ismail Khan, Fateh Khan, and Ghazi Khan—named after their leaders. (7)

According to Russian author Yuri Gankovsky, Balochi speakers settled in

the southwestern regions of Punjab by the late 15th century CE. Baloch chieftains took control of the southern areas of Muzaffargarh and Dera Ghazi Khan and settled there with many of their kin. In the *Baburnama*, Babur wrote that in the early 16th century, the Baloch had distinct settlements in the northern Punjab regions of Bhera and Khushab in the Jhelum Valley. By the mid-16th century, Mughal emperor Humayun settled several Baloch families in eastern Punjab. In return for their support against the Sur dynasty, Humayun granted them land in Punjab.

This historical account clearly shows that the Baloch did not migrate during a single period but moved to Sindh and other regions of present-day Pakistan at various times. Due to internal conflicts, invasions by foreign powers, and famines caused by climatic conditions, the Baloch left their ancestral lands and migrated to greener and more prosperous regions.

The Baloch did not conquer any part of Pakistan, nor were they the original inhabitants of these regions. At various times, they supported foreign invaders

against the native populations. As a result, they were granted land and estates by foreign rulers to help them settle. Likewise, the native rulers of Sindh and Punjab also granted the Baloch free land and pastures to encourage their settlement.

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Settlement of the Baloch in Sindh by the Kalhora Rulers

When the Kalhora dynasty began its rule in Sindh in 1701 CE, Mian Mir Muhammad Kalhoro invited two Baloch disciples, Mir Aludi and Mir Masudi, to settle in Sindh. They were lured with promises of land grants. Professor Narayan Das R. Malkani writes in his book *“Merani Sindhri”*:

“In 1701, the Kalhora rule began. At that time, government jobs in Sindh were primarily held by local Muslims. But Mian Mir Muhammad Kalhoro promised land grants and invited two Baloch disciples, Mir Aludi and Mir Masudi, saying: ‘Leave the barren mountains and come live in the fertile land of Sindh.’ A Sindhi historian describes their arrival: ‘The Baloch were still about 15 miles from Khudabad when the ruler sent fine horses adorned with golden reins and gifts to welcome them. He wished for both Mirs to arrive at the capital with great pomp. But when the procession went to meet them, they saw a dusty caravan of herders, women and children riding donkeys, followed by flocks of sheep. The ministers asked, “Where is Mir Aludi?” He replied, “I am Mir Aludi.” They were stunned. The man

they had come to honor stood before them with a shepherd’s staff in hand and a bundle on his shoulder! Yet they respectfully greeted him, took the staff and bundle, mounted him on a fresh horse, and escorted him to the court. After that, many chieftains became landlords and brought their Baloch tribes to settle in Narri and other places, founding villages and populating the land.’” (1)

Richard Burton, in his book *“The Peoples of Sindh and the Indus Valley”*, writes:

“Around 1701, when the Kalhora rule began, the nobles and officials of Sindh, like those in other eastern countries, were mostly local Sindhi residents. But the first ruler of the dynasty, Mir Muhammad, made a significant political mistake. He invited two mountain-dwelling disciples, Mir Aodi and Masudi, with promises of land and privileges, and settled them in the plains. After that, groups of Baloch began arriving under the leadership of their tribal chiefs. They received many land grants and settled along the Narri River, founding towns and establishing

permanent dwellings in various populated regions.” (2)

The Kalhora rulers appointed Baloch to key positions in their army. Over time, the Talpurs—who were Baloch—grew stronger and expanded their influence, which became a threat to the Kalhora rulers. The Kalhoras gradually weakened due to the growing power of their own Baloch military generals. The state’s authority began to collapse. The Baloch generals, particularly the Talpurs, began to see themselves as rulers rather than subordinates. This led to rising tensions and eventual enmity between the two sides. Kalhora ruler Mian Abdul Nabi and Baloch general Mir Bajar became bitter enemies.

Mir Bajar’s Rebellion Against the Kalhora Government

Although the Kalhora rulers had invited the Talpur Baloch from the barren and mountainous regions of Balochistan and granted them land and estates, the Talpurs ultimately overthrew the Kalhora government.

As soon as the Talpur Mirs arrived in Sindh, the Kalhora rulers appointed them to key government positions, especially in the military, entrusting them with command. Upon gaining these positions, the Talpurs began organizing against their benefactors. First, they brought groups of Baloch from Balochistan to settle in Sindh. Then, they were granted land and high-ranking posts, which made them powerful.

Through their tribal chiefs, the Talpur Mirs assembled a Baloch army in Sindh, which they began preparing to use against the Kalhora rulers. Dr. Nabi Bakhsh Baloch writes in his book:

“Kalhora ruler Mian Abdul Nabi Khan had a close friendship with Maharaja Bijay Singh of Marwar. Mir Bajar Khan, a powerful Talpur chieftain, was Mian Sahib’s minister and had long held significant authority in the government due to his services. Being intelligent and shrewd, Mir Bajar saw the close ties between his master (Mian Abdul Nabi Khan) and the Maharaja of Marwar (Bijay Singh) as a permanent threat. Mir Bajar began preparing to

attack Jodhpur. He built a fort on the Marwar border and armed it with 12,000 strong soldiers, planning to conquer Jodhpur in a single day."

When Maharaja Bijay Singh learned of this plan, he wrote to Mian Sahib, protesting the hostile intentions and reminding him of their longstanding friendship. He also requested that Rajput forces be allowed to occupy the fort, since it had already been built. But by then, Mian Sahib's position had weakened, and he lacked the strength to take any action.

The Maharaja secretly sent his envoy Udairam Dhondal to Khudabad, urging Mian Sahib to eliminate Mir Bajar discreetly. He promised to send 40,000 troops if Mir Bajar and his allies rebelled against the Kalhora government. Upon receiving this firm assurance, Mian Sahib agreed to the covert plan.

Under the plan, the Maharaja sent two men to Mian Sahib's court as legal representatives. A month later, they attacked and killed Mir Bajar in his own home in Khudabad. This event occurred

in 1780 CE. Mir Bajar’s tomb still stands in Khudabad (Hala). (4)(5)

This incident turned the tensions between the Kalhoras and the Talpurs into outright hostility. The Baloch chieftains assembled a large force and laid siege to Khudabad, where Mian Abdul Nabi resided. He defended the city for two months, hoping for help from the Maharaja, but no aid arrived. Eventually, Mian Sahib fled the city with his family, and Khudabad fell into the hands of the rebels—the Talpur army.

After this, Mian Abdul Nabi reconciled with the Talpurs and regained the throne. However, he later had two Baloch chieftains, Abdullah Khan and Mir Fateh Khan, brutally killed. This led to the final and decisive battle between the Kalhoras and the Talpurs.

That battle took place in 1782 near Halani. The Kalhora army was defeated, and Sindh was handed over to the Talpurs. The Baloch Talpurs became rulers of Sindh in 1783. They remained

in power until the British occupied Sindh and removed them from office.

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Baloch Settlement in Sindh During the Talpur Era

Although Baloch tribes and communities settled in Sindh during various periods, the most significant migration occurred during the rule of the Talpurs, who were of Baloch origin. During their reign, a large number of Baloch migrated to the fertile lands of Sindh and established permanent residence.

Due to recurring droughts and increasing cold in Balochistan, many people suffered from hunger and hardship. As a result, they migrated to neighboring prosperous regions—especially Sindh. This is why the Baloch have consistently migrated to Sindh in

search of relief from famine and for better livelihood opportunities.

Richard Burton writes in his book *"The Peoples of Sindh and the Indus Valley"*:

"After the Kalhora rule ended and the Talpurs came to power, they summoned their fellow countrymen in large numbers, granted them land, estates, and other privileges, and encouraged them to settle in Sindh. Their tribal conditions resembled a feudal system. Each chieftain was required to accompany his ruler in times of war. There was no fixed number of retainers, but every household head considered it a matter of honor to have the largest following on the battlefield. Thus, during the Talpur era, Baloch chieftains formed a kind of military government—similar to what the Norman people did in England after its conquest." (2)

Ethnic Favoritism of the Talpur Rulers

During the Talpur rule in Sindh, the Mirs were highly ethnocentric. They predominantly appointed Balochi-

speaking individuals to government positions and granted land and estates primarily to the Baloch. As a result, the Baloch residing in Sindh grew increasingly powerful and adopted a hostile attitude toward the native Sindhi population. The Baloch considered themselves superior to others.

The Talpur rulers preferred not to associate with non-Balochi speakers and were reluctant to invite their delegations to the royal court. Regarding this, Rai Sahib Udharam Chandomal Thadhani and Parmanand Mewaram write in their book *“The Mirs of Sindh and the Battle of Miani with Ballads”*:

“The Mir rulers of Hyderabad had fixed times for meeting chieftains and common people who came with petitions. Once a day, a court session was held exclusively for Baloch petitioners. During the midday hours, the Diwan would handle correspondence and administrative matters, after which the Mir would rest briefly. Every morning before sunrise, the window at the fort’s gate would open—this session was called ‘Window

Salutation.’ A carpet was laid for the Mir and others. Baloch would sit in rows beside the Mir’s seat. In front of them sat two Diwans, and behind them were attendants. When the Mir entered the court, the Baloch, Diwans, and attendants would all rise. The Baloch would present their petitions—some for land grants, others for farmland. These were immediately recorded by the Diwan, and the petitions from the previous afternoon were reviewed. Orders were issued by the Mir, and the Diwan would stamp and seal them with the official mark.” (3)

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When Was the Name “Balochistan” First Used for the Region?

Sindh has existed on the world map for centuries, but the name “Balochistan” is not found in any ancient inscription, historical text, or other early source. The word “Balochistan” first appeared during the campaign of Nader Shah Qajar in the Indian subcontinent in the year 1736 CE. Even then, it did not refer to a specific region but emerged as the name of a language-speaking group.

Historically, regions like Kalat, Arbela (Lasbela), Shal (Quetta), Makran, Sivi (Sibi), and Kech were known by their own names and were considered districts, states, or provinces of Sindh. The name “Balochistan” was first used as a territorial designation by the British.

Before the British conquest of the Indian subcontinent, there was no province, country, or region within the borders of present-day Pakistan known as Balochistan. After the British took control, they named certain Balochi-speaking areas “British Balochistan.”

Meanwhile, the state of Kalat was inhabited by Brahui speakers, and Lasbela was a Sindhi-speaking state.

When the British withdrew from the subcontinent and Pakistan was created in 1947, the region now called Balochistan was divided into five parts:

- Four princely states: Kalat, Kharan, Makran, and Lasbela
- One British-administered territory: British Balochistan

After Pakistan’s creation, the Quetta Municipal Committee and members of the royal jirga of British Balochistan decided to join Pakistan. Later, the rulers of Lasbela, Kharan, and Makran also signed accession documents with Pakistan on 21 March 1948. At that time, the Nawab of Makran State was Bhai Khan Gichki. (1)

The Gichkis are not ethnically Baloch but of Rajput origin. Their ancestor, Jagat Singh, migrated from Rajputana in the 17th century and settled in Makran, later converting to Islam. (2) Today, the Gichkis identify themselves as Baloch. (3)

On the other hand, the Nawab of Lasbela was Jam Ghulam Qadir Khan, of Sindhi origin, and the Nawab of Kharan was Habibullah Khan. The state of Kalat was the last to decide on accession in 1948. Khan of Kalat, Mir Ahmad Yar Khan's decision was opposed by his own brother, Prince Mir Abdul Karim, who chose to resist the Pakistani state. As a result, Kalat faced a military operation.

Afterward, the British-administered region was officially named "Balochistan." Meanwhile, Kalat, Kharan, Makran, and Lasbela were merged into a single entity called the "Balochistan States Union."

In 1955, West Pakistan was declared a "One Unit," and all provinces and states in the western part of the country were abolished. Lasbela was merged into Karachi Division as a district.

In 1969, when One Unit was dissolved and the provinces of Sindh, Punjab, and NWFP were restored, the former states and divisions of Balochistan were merged to form the province of Balochistan. Thus, in 1970, the present-

day region gained recognition under the name “Balochistan.”

In fact, when the province of Balochistan was created, Kalat should have been declared a separate Brahui-speaking province based on linguistic principles, and Lasbela should have been included in Sindh, as it was a Sindhi-speaking state. Similarly, the districts of Naseerabad, Sibi, and Dera Murad Jamali should have been included in Sindh, where Sindhi speakers are in the majority. Instead, several Sindhi territories were merged into the Balochistan province.

Baloch Population in Pakistan

Worldwide—including Pakistan, Iran, Afghanistan, Arab countries, and the Persian Gulf—the population of Balochi speakers does not exceed ten million. According to the 2023 census, the number of Balochi speakers in Pakistan is 8,117,795 (8.1 million). Baloch make up 3.38% of Pakistan’s total population.

As of 2024, the number of Balochi speakers in Sindh is 1.208 million,

which is 2.17% of Sindh’s total population. (4)

In Pakistan’s province of Balochistan, the Baloch are divided into two ethnic and linguistic groups:

- **Makrani** in the southwest
- **Sulaimani** in the northeast

Meanwhile, the central region—especially Kalat district—is home to a large number of Brahui speakers. (5)

Many influential families in Balochistan speak Brahui, including:

- Zehri, Bizenjo, Raisani, Mengal, Rustamzai, Satakzai, Sarparah, Lehri, Manashahi, Bangulzai, Langove, Shahwani, Nechari, Harani, Pindrani, Sajali, and Mamasani

More than half of those identifying as Baloch in Balochistan speak Brahui. (6)

Currently, only **eight languages** are spoken in Balochistan:

- Balochi, Pashto, Brahui, Persian, Sindhi, Saraiki, Urdu, and Punjabi

People in western Balochistan can speak Pashto, Urdu, Punjabi, and Saraiki. Those in eastern Balochistan speak Sindhi, Saraiki, Brahui, Balochi, and Urdu. In central Balochistan, people can speak or understand all eight languages, as tribes speaking these languages are settled throughout the region.

This is why it is extremely difficult—if not impossible—to determine the exact percentage of speakers of each language in Balochistan. (7)

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Indigenous Sindhi Communities of Balochistan

The Sindhi-speaking people in the present province of Balochistan have not migrated from anywhere, but are the original inhabitants and rightful owners of this land. Until recent times, Balochistan was a part of ancient Sindh. In present-day Balochistan, “Mehrgarh” is a 9,500-year-old site belonging to the heirs of the Indus Civilization. Historians, anthropologists, geographers, and archaeologists around the world agree that present-day Balochistan is actually the motherland of the inhabitants of the Indus Valley. In this regard, we will present references from local and foreign experts to prove that Sindhi people have been the custodians of this land for thousands of years.

Sindh’s renowned historian Mir Rahimdad Khan Molai Shidai writes: “Before narrating the history of the Talpurs, readers should know that accepting the existence of Baloch

people in the Indus Valley only from the Talpur era is a mistaken notion. Balochistan is, in fact, a part of Sindh." (1)
In another article, Molai Shidai writes: "Both Balochistan and Khorasan are provinces of Sindh." (2)

Renowned researcher Dr. Dad Muhammad 'Khadem' Brohi, in his book *Study of Sindhi Language and Literature in Balochistan*, writes:
"If we examine the politics and society, civilization and culture, trade and commerce, history and geography, as well as the knowledge and literature of Sindh and Balochistan, we find that since ancient times, both regions have had deep ties. Due to geographical proximity and settlement, Sindh has not only influenced Balochistan but has also dominated it. The entire region of Balochistan—including Sibi, Kachhi, Kalat, Loralai, Makran, Lasbela, and the coastal belt—has remained under Sindh's control for thousands of years." (3)

In this regard, Professor Brian Spooner of the Department of Anthropology at the University of Pennsylvania writes in

his research paper:
“The Sindhi people living in present-day Balochistan are the original inhabitants of the region.” (4)

Dr. Ghulam Ali Allana writes:
“A team from the Natural Museum of New York visited remote areas of Lasbela and Makran districts in Balochistan. According to this team, almost all the settlements found along the coastal belt are representatives of the Harappan civilization, and from the evidence and remains, it is clear that the coastal areas of Balochistan have been under the control of the people of the Indus Valley since ancient times.” (5)(6)

Here, we will mention the Sindhi tribes and communities living in Balochistan who are indigenous residents and are still settled in various regions of Balochistan. They have preserved their language and cultural identity.

Samma / Samat
The indigenous Sindhi communities and tribes of Sindh are also called Samat or Jamot. (7)
Samat communities include both

Muslims and Hindus. (8)
Because Samat castes have been residents of this land for centuries, many of them embraced Islam after the Arab conquest of Sindh. However, their castes remained the same, and their identity as Sindhi communities persisted. Therefore, Samat communities are affiliated with both religions. (9)
The ancient Sindhi communities living in Sindh, Punjab, Kutch, Rajasthan, and present-day Balochistan are called Samat. Samat are originally native to Sindh. According to historians, Samat are related to the Samma tribe, which later split into various castes and clans. The Samma tribe is originally a Sindhi tribe with a distinct status and identity. The Samma were also rulers of Sindh. (10)

Sindhi Communities of Lasbela
Lasbela is currently part of the province of Balochistan, but for centuries it was included in Sindh.
From ancient times until the rule of the Brahman dynasty, followed by the Ronjha, Barfat, Kalhora, and Koreja dynasties, and continuing to the present day, the mother tongue of the common

people of Lasbela has remained Sindhi. (11)

The rulers of Lasbela were Samma (Samat). Samma is an ancient Sindhi community that once ruled over present-day Lasbela in Balochistan. In Balochistan, this community refers to itself as “Jam.” Even today, their chieftainship continues.

The “Koreja” tribe ruled Lasbela from 1742 to 1856 AD. That means this Sindhi community ruled Lasbela for 214 years. (12)
The Koreja rulers adopted the title “Jam.” The last ruler of this family was Jam Ghulam Qadir, who served twice as Chief Minister of Balochistan province. When the One Unit was formed, Lasbela district was merged with Karachi Division. But when the One Unit was dissolved in 1970 and provinces were restored, Lasbela district was included in the newly formed province of Balochistan.

Jam

Jam is the largest Sindhi community in Lasbela. They are descended from the Samma lineage. In this regard, Dr. Nabi

Bakhsh Baloch opines that the Jam of Lasbela are likely Koreja, and Koreja are a branch of the Samma of Sindh. (13)
The Mandra community is also a Sindhi-speaking group in Lasbela. The Mandra have several sub-clans, including Allah Dadani, Arbani, Begani, Elani, Zehrani, Hajani, and Bahrani. Their main area is Uthal.

Ronjha

The first Sindhi community to establish rule in Lasbela were the Ronjha. In the 8th Hijri century (14th century CE), the rise of the Samma began in Sindh, and likely around the same time, the Ronjha gained power in Lasbela. (14)
The Ronjha ruled this region for approximately 300 years, and their rule ended in the latter half of the 17th century CE. (15)
Even after the end of Samma rule in Sindh, Samma governance continued in Lasbela. (16)

Gonga

After the Ronjha, the Gonga gained power in Lasbela. The Gonga are major landowners in Lasbela. (17)

Today, they are settled in the Lakhra area.
The Babbar community, also Sindhi-speaking, ruled Lasbela. Jam Babbar was the first chieftain, followed by his descendant Jam Tahari. From his lineage, Bola Khan received the title of "Malik."
According to Dr. Baloch, the following tribes or communities were associated with the Babbar chieftainship: Babbar, Palari, Hamati, Tingia, Tara, Helaya, Babbar, Gandara.
In addition to these tribes, the following clans were also allied: Jachra, Soomra, Atha, Khadai, and Khaskheli.
After the death of Malik Bola Khan, the separate Babbar chieftainship ended, and leadership passed to the Hamalani. (18)

Dr. Nabi Bakhsh Baloch writes in his book *Bilayan Ja Bol* that:
"Since ancient times, Sindhi communities have made Lasbela their homeland. In fact, Sindhi communities moved beyond Lasbela and settled in parts of Balochistan. To this day, Doda, Shahhok, Barbaz (a branch of Hasnani), Mardoi, Sasoli, Mandra, etc., are settled within Balochistan's borders. Ronjha,

Gonga, Chhata, Sabra, Mondra, Bara, Jamot, Sihan, Atha, Raho, Baradia, Langha, and other Sindhi communities are settled within Lasbela's boundaries." (19)

Sabra

Sabra is also a Sindhi community in Lasbela. This caste is a branch of the Soomra.
According to Dr. Baloch, their ancestor Khawor joined the Soomra ruler Doongar Rai in early generations. (20)
In Lasbela, the Sabra's main area is Piprani (Uthal).
Outside Lasbela, the Sabra also live in Sarawan, Jhalawan, Kohyari, and Baghban regions. (21)

Jamot

Jamot is another large Sindhi community in Lasbela.
The Jamot community has several sub-clans, including the Chenri Pota chieftain family.
Jamot people are settled in large numbers in Dando, Gujri, Kanrach, Shah Lak, and Winder in Lasbela.
Similarly, the Sindhi-speaking Doda community is settled in the Sonmiani

area.
The Mochi community is also settled in Uthal; they are Samma of Sindh.
Additionally, the Katyar and Kori are Sindhi communities in Lasbela.
The Sindhi-speaking Sheikh community also resides in Uthal.
The Chhata community is settled in the Dureji area.
Chhata sub-clans include Bhotani, Marcha, Mithani, Ganja, Adhar, Torani, Kori, and Othmani. (22)
Bara is another Sindhi community in Lasbela, whose lineage connects with the Barfat.
The Bakkak community is also settled in Dureji and Hub areas.
The Baricha caste of Sindhi community is settled in Dureji of Lasbela, and also in Dadu district of present-day Sindh.
According to Dr. Baloch, the Baricha in Lasbela are considered a Fakirani household.

Gujjar

The Gujjar community are original inhabitants of the Indus Valley.
They speak Sindhi, Punjabi, and Rajasthani.
Gujjars have lived for centuries in

present-day Sindh, Punjab, India (Rajasthan), and Balochistan.
In Balochistan, Gujjars are referred to by Balochi speakers as “Jadgali” (Sindhi-speaking community).
British historian Bellew states in his research that the “Gujjar” living in Swat Valley and Afghanistan are actually “Jat,” who migrated from the lower Indus Valley (Laar) to the north, northeast, and northwest.
Bellew further writes that “Jat, Kathi, and Sathia are original inhabitants of the Indus Valley who migrated toward the Hindu Kush mountains. The Jat who settled in Afghanistan are now called Gujjar.”
He adds: “Jat, Kathi, and Sathia migrated to Afghanistan around the 5th and 6th centuries CE, but today no tribe by the name of Jat remains there—they are now called Gujjar.” (23)
Historian Hunter also states:
“The Jat living in Afghanistan are undoubtedly related to the Jat tribes. The Jat who are now settled from Lahore to Karachi have forgotten their origins, but they form a large population.” (24)

Kolachi

The Kolachi living in Balochistan are originally Sindhi-speaking.
They reside in both Sindh and Balochistan.
The old name of Sindh's capital city Karachi was also "Kolachi."
Kolachi is a sub-clan of the Jat tribe.
In Sindh, a caste named Kolachi also exists, which includes prominent writers, officers, doctors, and educated individuals.
The Kolachi community is settled in various cities of Sindh.
In Mehar, a caste and union council named Kolachi exists.
Similarly, in Mehar and Dighri talukas, two villages are named Kolachi.
In Mirpurkhas district, a town named Tando Kolachi exists.
Near the town of Badah in Larkana district, at the Sihar railway station, lived Sindhi nationalist leader Zulfiqar Kolachi, who was affiliated with various nationalist parties.
He was martyred in a bomb attack at his home in Karachi on 5 March 2011.
In Dera Ismail Khan district, there is also a town named Kulachi.
In Balochistan, the Sindhi-speaking Kolachi community is also being labeled as Baloch.

Due to fear of armed militias in Balochistan, Sindhi members of the Kolachi community are compelled to identify themselves as Baloch.

Mondra

Mondra is also a Sindhi community of Lasbela. They are settled in the areas of Sonmiani and Gujri Nai. Mondra are originally Soomra. (25)
The Vohra are a sub-clan of the Mondra, and they are settled in the areas of Sonmiani and Hub.

Barfat and Nomriya

Barfat and Nomriya are communities associated with the Sindhi nation. Both are settled in Lasbela as well as present-day Sindh.
According to Dr. Nabi Bakhsh Baloch, Nomriya and Barfat are descendants of the Samma lineage of Sindh. They are settled in Lasbela and in the regions of Tando Bago and Badin in present-day Sindh.
Nahriya and Nomriya also belong to the same lineage. The name Barfat comes from their ancestor named Barfat.

Even today, 70% of the population in Lasbela speaks Sindhi as their mother tongue.
The folk literature and poetry of Lasbela are a valuable treasure of the Sindhi language.
This dialect contains all the features of the Lari dialect.
Dr. Nabi Bakhsh Khan Baloch writes in his book *Bilayan Ja Bol* that:
“The language of Lasbela closely resembles the idioms of Lari. In that regard, Lasi is a dialect of the Sindhi language.” (26)(27)
Dr. Baloch writes about the Sindhi language of Lasbela:
“The common language of Lasbela is Sindhi. But the nature of the region influences its tone: the language of the forest bears the color of its land and environment. Just as the languages of Laar, Sira, Thar, and Kohistan in Sindh have their own idioms, so too does the forest region have its own distinct language.” (28)
Some heavy phonetic sounds in Sindhi are softened in pronunciation.
“ḌD” is softened to “d,” “jh” becomes “j,” and “v” is replaced with “b.”
Similarly, sometimes “y” is changed to “j.”

Khetrani

From Bolan to Lasbela, Sindhi-speaking people are settled throughout Balochistan.
In Barkhan district, 100% of the population is Sindhi-speaking.
They call themselves Khetran, and their MNAs and MPAs are also Sindhi-speaking Khetran.
The dialect of Sindhi spoken in this region is called Khetrani.
In Khetran, the classical poet Khameso Shah was a Sindhi-speaking poet.
His verses and songs are sung in the Khetrani Sindhi dialect. (29)

Lasbela's Sindhi Woman Ruler: Malik Chagli

During the rule of the Sindhi-speaking Jam community in Lasbela, a Sindhi woman also became ruler.
After the death of Lasbela's ruler Jam Pahar Khan, his wife Mai Chagli assumed power.
At the time of Jam Pahar's death, his son Izzat Khan was only 7 years old, so

his wife was entrusted with the rule.
Mai Chagli governed with great courage and wisdom, but the tribal chiefs of Lasbela could not tolerate a woman's rule.
Jam Ali of Konrachi seized power.

Regarding Mai Chagli's rule, Dr. Nabi Bakhsh Baloch writes:
"Malik Mai Chagli governed the country with great wisdom. She managed the water of the Porali River, which improved agriculture and population. With such good administration, prosperity came to the land, and the treasury grew.
Malik Chagli began to govern independently.
Due to her management of Porali's water, a proverb became popular among the people:
'Porali flows across, then Chagli rules with grace.'
Due to her independent rule, neighboring tribal chiefs became jealous and mockingly said:
'No beard in the land, yet Chagli rules with pride.'

The affairs of Malik Mai Chagli's government were mostly managed

through the Ronjha.
At that time, in the Konrach area, the chieftain of the Jamot tribe was Jam Ali Khathori, son of Jam Rina Aliani.
His brother Jam Dagar was martyred by the Ronjha while praying near Nang Deh, close to the forest.
In revenge for this bloodshed, Jam Ali decided to expel Malik Chagli from the forest and take control of the government.

Jam Ali and other Jamots saw that the ruler of Kalat, Mir Mohabbat Khan, was also displeased with Malik Chagli.
So they formed a delegation and went to Mir Mohabbat to complain.
Mir Mohabbat asked, “How can the forest government be taken?”
They replied, “Please come to Wadh, and we will secretly remove Chagli from the city and hand over the forest to you.”
Eventually, Mir Mohabbat sent a force led by Akhund Muhammad Hayat.
Jam Ali joined with his own army, crossed the Baran hills, and entered the forest region.
At dawn, Jam Ali launched a surprise attack on the city of the forest.
Due to this sudden assault, Malik Chagli

was defeated, and by afternoon, Jam Ali expelled her from the city.
Afterward, Akhund Muhammad Hayat set up camp in the forest.
This was the year 1155 Hijri / 1742 CE. (30)

Malik Mai Chagli was a wise and respected woman.
She was highly honored in Sindh.
Afterward, she left Lasbela with her young son and settled in her estate near Kotri in Baran.
This female ruler of Lasbela spent the rest of her life in her estate near Kotri. (31)
In this regard, Dr. Ghulam Ali Allana writes:
“Mai Chagli passed away in 1214 Hijri (1794 CE).
She was buried in the graveyard of the Maliks near Kotri.” (32)(33)
This site is located about two miles west of Kotri city, on the southern side of the Kotri-Hyderabad road.
Izzat Khan and other Maliks are also buried at this location.

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Jat, Jatt, Jadgal

Jat is a large ethnic group also known by the names Jat, Jatt, Jadgal, Zott, and Gypsy. This Sindhi-speaking community resides in present-day Sindh, Punjab, Balochistan, and beyond Pakistan in regions such as Gujarat, Rajasthan, and Iran. In Balochistan, the Jadgal have lived for centuries and are considered indigenous inhabitants. Ethnically, the Jadgal are Sindhi, and their language—Jadgali—is a dialect of Sindhi. The Jadgali community lives in Sindh and Pakistani Balochistan, as well as Iranian Balochistan and Oman. (1)(2)

They are originally a Sindhi community of Jats, but in Balochistan they came to be known as Jadgal. The term means “Jad” (Jat) and “Gal” (speaker)—i.e., speakers of Jatki. Baloch historians used the term Jadgali to refer to the original Sindhi-speaking inhabitants of Makran and their language. Jadgal reside in areas such as Gwadar,

Makran, Bela, and Panjgur in Balochistan. (3)

In Balochistan, the term Jadgal is also used to distinguish between indigenous Sindhis and Baloch. (4) When the Arabs invaded Sindh, the Jadgal were settled along the Makran coast and resisted the Arab forces. (5) According to the 1998 census, around 100,000 people in Pakistan spoke the Jadgali dialect of Sindhi. (6) Some linguists suggest that the dialect spoken by the Sindhi community of Lasbela (known as Lasi) is also related to Jadgali, meaning both Lasi and Jadgali are closely related dialects of Sindhi. (7)

Jat or Jatt is an indigenous Sindhi-speaking community of Sindh. (8)(9)(10) The Jatts living in Balochistan are also Sindhi-speaking and considered native residents of the region. The Jat community in Sindh is divided into three smaller subgroups. One is the Lari Jat, whose ancestors traditionally herded camels. Their language, Jatki, is an ancient dialect of Sindhi. They live in the Laar region of Sindh. (11) This community has a deep interest in the poetry of Shah Abdul Latif Bhittai, and

many are memorized reciters of his verses. Another Jat subgroup lives in the Choli region of Sindh. (12) A third subgroup is known as Sarai Jat.

Dr. Nabi Bakhsh Khan Baloch considers the Jats of Sindh to be Baloch. He wrote a book titled “Jatki Boli” (Jatki Language), in which he states: “Like other Baloch tribes, the Jat tribes also came from Iran, but they arrived in Sindh centuries earlier than the others and became Sindhi. Their social system is also tribal and feudal like the Baloch, and they share fraternity with other Baloch tribes… Writers from outside have made mistakes in understanding the Baloch identity of the Jats. This is because other tribal names like Jat and Jatt resemble the name Jat, but it is important to distinguish between them.” (13)

Most historians disagree with Dr. Baloch’s view. Researchers have even accused him of ethnic bias, arguing that while writing Sindh’s history, he often labeled various castes, communities, and personalities as Baloch without solid evidence. For instance, his claim that Jam Nindo’s military commander

Doolah Darya Khan belonged to the Lashari tribe has also been criticized for lack of proof.

Dr. Ghulam Ali Allana, in his paper “The Jat Nation, Its History, and Role in Sindhi Culture,” cites various renowned scholars such as India’s Kalika Ranjan Kanungo, Colonel Tod, Bellew, Hunter, Aitken, Dr. Siegfried Westphal, Dr. Heinz Westphal, and Elliot. He writes that the Jats are originally inhabitants of southern Sindh, who later migrated and spread across many countries. (14) (15)

According to the ruler of Qalat, Mir Ahmed Yar Khan, the Jadgal were settled in Balochistan before the arrival of Baloch tribes. He writes: “It is an accepted fact that Baloch tribes are not indigenous to Balochistan. They began arriving in Makran and Balochistan from the 4th century AD.” (16)(17)

Similarly, British anthropologist Henry Walter Bellew does not consider the Jats to be Baloch. In his book “The Races of Afghanistan,” he writes: “The Jats are indigenous inhabitants of the lower Indus valley (Laar) and did not

come from elsewhere. Rather, they spread from here to other regions." (18)

German scholars Dr. Sieg Westphal and his wife Dr. Heinz Westphal have also conducted extensive research on the origin and migration of the Jats. They traced the Jats from Germany and studied their migration routes and settlements in Egypt, Jordan, Iraq, Iran, Afghanistan, Balochistan, Khyber Pakhtunkhwa, Lasbela, Punjab, Kohistan, northern Sindh, Laar, Kutch, and Rajasthan. Based on this research, they write: "The Jat community was settled in ancient Sindh, particularly in the Laar region, Kutch, and Rajasthan before the advent of Islam. Various clans and subgroups of this community migrated from Sindh to Balochistan, Lasbela, Qalat, Iran, Iraq, Jordan, Arabia, and beyond before the arrival of Islam in Sindh." (19)(20)

The Arabs called the Jats "Zott" and the Baloch called them "Jadgal." Molai Shidai, citing Arab historians, writes: "In Tirmidhi's Bab al-Amthal, it is stated that in the company of the Prophet Muhammad (PBUH), Abdullah ibn Masud saw a group of people with a

distinct appearance resembling the Jats. According to Tabari, during the Battle of Jamal, the treasury of Basra was entrusted to the Jats by Hazrat Ali (RA).” (21)

Renowned historian Dr. Allah Rakhio Butt writes about the Jats: “In ancient times, two communities lived along the banks of the Indus River—one was the Jats and the other the Meds. References to the Meds and Jats are found in Hindu religious texts like the Ramayana and Mahabharata… The word ‘Jat’ evolved over time into ‘Jatt.’ Members of this community still live in Sindh in large numbers and continue their traditional occupations—camel herding and transport. With the advent of railways and motor vehicles, many shifted to agriculture and labor. Among Muslims, the refined name for this community is ‘Mirjat.’ Among Hindus, they are called ‘Jatia,’ known for tanning hides and making shoes.” (22)

Thus, based on historical evidence, Jat, Jadgal, and Jatt are one and the same Sindhi community. This community is an inseparable part of the Sindhi nation. The Jats were not only present

in ancient Sindh but also in Kutch, Kathiawar, Punjab, and present-day Balochistan—within the boundaries of the Indus Valley. From there, they migrated to Afghanistan, Iran, and other Arab countries. Wherever they settled, they preserved their Sindhi identity. Their mother tongue—Sindhi—evolved over time, absorbing influences from other languages. Though their dialects changed, the words they speak still reflect the essence of Sindhi.

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Sindhi Jadgals of Iran

In southeastern regions of Iran—particularly Dashtyari and Chabahar—Sindhi communities such as the Jadgal and Gypsies (Romani) have lived for thousands of years. Dashtyari is a district in Iran's Sistan and Baluchestan province. In 2018, Dashtyari was administratively separated from Chabahar County and declared a distinct district. A large number of Sindhi communities reside in this region (1), having migrated from the Indus Valley and settled there. In the Balochi language, Jadgali refers to those who speak the Jatki language, meaning: Jad (Jat) + Gali (speaker). Thus, speakers of Jatki are called Jadgali. Jadgali is not a single tribe but a term used in Balochistan for all Sindhi-speaking communities. Therefore, the term "Jadgali" should be understood in a broad sense.

Jadgali are ancient Sindhi Jats and are said to have been settled there for centuries, hence their language is

called Jadgali (2). In Iran, Jadgals are also known as Sardarzahi. According to Iran’s 2008 census, there were 25,000 Jadgals living in Iran (3), spread across Sistan, Kerman, Hormozgan, and Iranian Balochistan (4)(5).

As mentioned earlier, Jadgal is not the name of a single Sindhi tribe but includes various Sindhi communities such as Angaria, Mandana, Bura, Ganga, Ronjha, Masoor, Sheikh, Sabra, and Soomra. These communities did not call themselves Jadgal, but Balochi speakers referred to them as Jadgal (Jada Gal), meaning non-Balochi speakers. Collectively, these Jadgal communities also refer to themselves as Nimṛ.

In Iran’s Sistan and Baluchestan province, one Jadgal family—Sardarzahi—ruled Dashtyari. They had military and defensive forts in various regions, including:

- Bhāo Fort near the Bhāo River
- Dīrmān Fort in Telang
- Fatah Ali Qalat in Bhuno, under the Khanzai tribe

The Khanzai of Bhuno are known as the Mirs of Bhuno and are originally Jadgals from the Sorkob region.

The rule of Jadgals over Dashtyari lasted until the reign of Reza Shah Pahlavi's father, Shah Reza Khan (born 15 March 1878 – died 26 July 1944). Even before that, there were conflicts between Iranian rulers and the Jadgals. The Iranians never accepted the separate rule of Jadgals in that region (6)(7).

Some Jadgals who migrated to Muscat, Oman, rose to high-ranking positions. For example:

- Major Lashkaran bin Shah Beg al-Zadjali, former head of police, served for nearly 60 years and lived to be over 110 years old. He held office during the reigns of three sultans. In Sultan Qaboos bin Said's book introducing Omani nobility, Lashkaran's name is listed first. He was also deeply knowledgeable about Shah Latif's poetry.
- Miran bin Sabeel al-Zadjali, commander of Sultan Qaboos's

Royal Guard, spoke Jadgali and traced his lineage to Dīrmān.

Jadgal Mirs of Dashtyari

Among the Jadgal Mirs of Makran, one group is the Khanzai (Khānani), residing in Fatah Ali Qalat of Bhuno, and another is the Amiri, residing in Dīrmān and Telang. These two Mir families are related to the Sardarzahi. The Khanzai's defensive fort in Bhuno was known as Fatah Ali Qalat. The last powerful Mir of Bhuno was Nawazan (Nawaz Khan) Khanzai. During wartime with Iran, Nawazan's family crossed the Bhāo River and entered Sindh via Hinyaroki Mand Suro and Lasbela. The caravan was led by Nawazan's son, Mir Nawab Khanzai, who temporarily settled the Khanzai children in various parts of Sindh. Among them, the families of Mir Isa Khanzai, Mir Musa Khanzai, and Mir Dad Muhammad Sadozai lived for many years in Darsani Chhanni of Dar Muhammad village in Malir.

Mir Nawazan (Mir Nawaz Khan) had two sons: Mir Nawab and Mir Chiragh. During the wars in Iran, Mir Nawab,

who had led his family to Sindh, was murdered on his return by his own bodyguard, Muhammad, in the Bhāo River. When Mir Nawazan learned of this, he had Muhammad tied to a wooden pillar in Fatah Ali Qalat, buried alive in a mixture of mud and goat hair, and later reburied elsewhere.

Many Jadgals still live in Fatah Ali Qalat and maintain kinship ties with tribes such as Hot, Balidi, Sisadi, Gorgich, Gachki, and others. These ties extend to Nikshahr, Qasrqand, and Chānp. As a result, many Jadgals now speak Balochi. For example, Sardar Hamidullah Sardarzahi, though a Jadgal chief, commonly spoke Balochi and composed Balochi poetry.

The Arabic book *Tarikh al-Khaleej* (History of the Gulf), commissioned by Bahrain's ruler Isa bin Salman Al Khalifa, contains detailed mention of Dashtyari. It describes Dashtyari as part of Bahrain and its rulers as tax-payers to Bahrain. A translation of this book is available at the Sultan Qaboos Library in Muscat.

Meanwhile, in Iran, a book titled *Tawsif-e Jame Zaban-e Jadgali* (Comprehensive Description of the Jadgali Language) has been published in Persian (8). The introduction states: “This research was conducted from 2013 onward in southeastern Iran, particularly in Chabahar and surrounding areas along the Makran coast, including Dashtyari and Plan sections. Jadgali is one of the common local languages in southern Sistan and Baluchestan. The study includes a detailed analysis of Jadgali phonetics, linguistics, and grammar—covering verbs, adjectives, nouns, syntax, and more.”

Renowned writer Mohammad Ali Mohammadi translated a Persian article on the Jadgali language, which is presented here for readers:

“Jadgali is one of the common languages in Dashtyari and Bahu regions, spoken in areas around Chabahar city such as Jadgalabad, Atashabad, Konarak, and Pasir. Jadgals live in southern Sistan and Baluchestan, along the coast. The structure of this language is entirely different from

Balochi and closely resembles Sindhi spoken in Pakistan.

Jadgals reside in Chabahar, Sarbaz, and Konarak cities, including Bahukalat, Dashtyari, Konarak, Chabahar, Rasak, and Sarbaz. The Jadgal tribe is considered the largest in southern Sistan and Baluchestan, divided into groups such as Sardarzahi, Balochzahi, Mubarki, Abolfath, and others. Jadgali is also spoken in villages named Kholus and Gatav near Bastak in Hormozgan province. In Minab city, there are villages of Jadgals who no longer speak Jadgali. In Oman, Jadgals speak Arabic, but Jadgali remains their first language. Jadgali is one of the major languages of Sindh." (9)(10)(11)

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Mehd (Fisherfolk)

In Lasbela, the Mehd (fisherfolk) are a major Sindhi community, primarily residing in Sonmiani and especially in coastal areas. The Mehd engage in fishing from the sea and are also skilled in crafting boats and fishing equipment. They are renowned for their maritime navigation. (1) Historically, they sailed across the seas and settled in various countries. According to historians, the Mehd were the original inhabitants of Makran before the arrival of the Baloch. (2) (3) The Mehd constitute the largest population in the coastal region of Makran. They, along with the Jats, were also settled along the banks of the Indus River. These two tribes/communities often engaged in internal conflicts. When the Greeks invaded Sindh, the Mehd were residing in the Ormara port area, which was then part of Sindh. (4)

Historians agree that the Mehd are not Baloch, although some Baloch historians claim Mehd to be of Baloch origin. American professor Andre Wink writes in his book: “Although there is some ambiguity regarding the origins of the Mehd community, it is certain that they are of non-Baloch descent. They were settled in Makran before the migration of the Baloch.” (5) Italian university professor Dr. Sabir Badal Khan also shares the same view that the Mehd are not of Baloch origin. (6)

Arab historians have accused the Mehd of attacking Arab ships during the reign of Raja Dahir and taking women hostage. (7) When the Arabs conquered Sindh, the Mehd continued their military resistance. According to Arab historians Ibn Hawqal and Al-Idrisi, in the 9th century CE, the Mehd carried out several operations against the Arab governor of Mansura.

Renowned historian Dr. Allah Rakhio Butt writes about the Mehd: “In ancient times, two communities lived along the banks of the Indus River—one was the Jats and the other the Mehd. References to both are found in the

ancient Hindu religious texts Ramayana and Mahabharata. The Mehd were a maritime community of Sindh, and their mention begins in the Mahabharata, dating back to around 1400 BCE. These Mehd were sea captains who looted ships from Serendib near Debal." (8)

In the Chachnama, Dr. Nabi Bakhsh Baloch writes: "Debal port was the center of the Mehd. From Arab historical references, it is inferred that the communities residing along the coasts of Makran, Debal, and Kathiawar, whose profession was raiding and looting, were collectively referred to as 'Mehd.' Dr. Baloch writes that the Mehd of Sindh were likely the sea captains of the coastal region." (9)

The Mehd are original inhabitants of Sindh, known by various names in different eras. They were called sea kings or "Mirbahar." Even today in Sindh, fishermen and boatmen are referred to as Mirbahar. Their primary occupation was fishing, sailing, and venturing across the seas to distant lands. Their mention begins in the Mahabharata, around 1400 BCE. This community lived along the banks of the

Indus River since the Vedic era and survived through looting. They were skilled in the art of navigation. Some historians believe that the Mehd migrated from the Kachhi Gandava region to Makran (10), where they sailed from the Persian Gulf to Malabar. Among the Mehd, the Chul Marzai branch identifies as Lasi, residing in Lasbela; the Guzbar branch identifies as Baloch; and the Armaris identify as Afghan. (11)

Dad Muhammad Khadim Brohi, in his book “A Study of Sindhi Language and Literature in Balochistan,” writes: “This ancient Sindhi community (Mehd) has great reverence for the shrine of Sakhy Tangahi in this region. An inscription from Gwadar reveals that their original homeland is Kachhi, from where they came to Sindh. Mirbahar, Machhi, and Solangi are branches of the Mehd. They are densely populated in the Makran region.” (12) Many of the Mehd’s customs and traditions resemble those of African peoples, but interestingly, the songs and melodies they perform during rituals are all in the Sindhi language.” (13)

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Sibi: A Historic City of the Sindhis

The region of Sibi has been part of Sindh for thousands of years. Historical evidence confirms that the city of Sibi was founded by Sindhis. In this regard, Dad Muhammad Khadim Brohi writes: “During the reign of Raja Dasaratha, the Sera dynasty ruled this region. A princess named Sewi governed Sibi, and the city was named ‘Sewi’ after her. Despite the passage of thousands of years, this name remains in use today.” (1)(2)

During the rule of Mian Yar Muhammad Kalhoro, this region was included within the borders of his government. He designated Larkana as the capital of the

border province of Sindh known as Chandka. Upon his death, he bequeathed the region of Sibi and Kachhi to his son, Mian Muradyab Khan. This indicates that the region remained under the control of Sindh's rulers for a long time, who governed based on spiritual leadership and discipleship. (3)

Mir Ali Sher Qanah Thattvi writes: "The ancient name of Sibi was derived from the local people who were once known by the title 'Siyos.' The capital of the region was called Kaka Raj, which later became known as 'Sewi.'" (4) Lala Hetoram writes: "A famous ruler named Sewa governed this land and founded the city of Sewi, which was named after him." (5)

Queen Gandhari, the mother of the Kauravas and wife of Raja Dhritarashtra, was a princess of the Gandhara province. These governments existed in the post-Vedic period. The name 'Kachhi' is believed to have originated from Ramchandra's son 'Kus.' During the eras of the Mahabharata and Ramayana, Sindh was ruled by the Solar Dynasty kings. (6)

Some of the cities built by these rulers still exist today, such as Sibi (Sewi) founded by Raja Shibi, and Bhag Nari founded by a ruler named Bagh. (7) The name of the Sewa dynasty is believed to be derived from a deity called “Mashwara,” meaning “god of the mountains.” Over time, the name evolved from “Mashwara” to “Mashwa,” “Shiva,” and finally “Sewa.” (8)

Agha Nasir Khan Ahmadzai writes: “The city of Sibi is approximately three thousand years old.” (9) Its rulers belonged to the Hindu Sewa dynasty. (10)

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Makran: Sindhis' Border Outpost

Makran has remained the border region of ancient Sindh. From ancient times, Sindh's trade with Iran as well as Arab countries was conducted through Makran. From this region, a large population of Sindhi speakers migrated and not only settled the lands of Iran but even further established settlements in Arab countries. At the same time, it was from the border of Makran that Iran and Arabs launched their invasions on Sindh. Whenever a foreign attack came from that side upon Sindh, Makran had to bear the first blow. Different Sindhi-speaking communities have lived in Makran, not only in the past but even today a large number of Sindhi speakers reside in Makran. In this regard, according to Dr. Ghulam Ali Alana:

"Apart from Las Bela, Makran too remained under Sindh and Sindh's rulers. … Because of the spread of

Sindhi language in that territory, and the importance of Sindhi tribes in daily life, commerce, society, social activities, and government, Sindhi language also influenced the Balochi language." (1)

The Rai dynasty ruled Sindh from 450 AD to 642 AD. The first ruler of this dynasty was Rai Diwaj (Rai Dewaraj), after whom Rai Sahiras ascended the throne. Rai Dewaraj extended the boundaries of his kingdom westward up to Kirman and northward beyond Swat to Kabul. After his death, his son Rai Sahasi I succeeded him, and after him his son Rai Sahiras II took the throne. He strengthened his borders from Las Bela onwards up to Makran, including the coastal ports, and brought them under his control. (2) He greatly strengthened Aror and Debal port. The boundaries of his kingdom extended eastward up to Kanauj, westward up to Makran, northward up to Kashmir, and northwest up to Qandahar, Sistan, and the borders of the Koh-e-Suleiman mountains. His capital was Aror. At that time, the king of Iran, Nimroz, attacked Sindh and reached Makran. (3) When Rai Sahiras learned of this, he marched with his army to the western frontier. A

fierce battle took place, in which Rai Sahiras laid down his life for his homeland. (4)

After Rai Sahiras's death, his son Rai Sahasi II became king. On the day his father gave his life for the homeland, he began the "Sindh Free Year," that is, in commemoration of the victory he started the "Sindhi Era" or "Sindhi Calendar" from that day of triumph. That day was 4th March 450 AD. With courage and bravery he expanded and widened his kingdom. His borders extended from Qandahar to Kirman. He marked those boundaries and stationed a special army in Kirman. From Punjab to Qandahar his army was present, in which the Khatris of Aror were in majority.

After the Rai dynasty, Raja Chach took over Sindh's government, and in 636 AD he launched an attack westward. He gained dominance over Hinglaj side, Makran, and Kirman. (5) He himself went up to Kirman, and ordered the fort named Panjpur to be rebuilt. (6) From there he fixed boundaries in Kirman, placed stones as markers, and inscribed

inscriptions. Then passing through Turan, he reached Qandahar. (7)

Chach's capital was also Aror. After his death, his brother Chandrasen ascended the throne. In Balochistan, from Kanraj to Orian, and beyond Winder, he built a fort which he named "Bali Kot," where he established a military camp, and also constructed a seaport. (8) Later he strengthened Aram Bela, i.e., Las Bela. Then he fortified the forts of Makran. He strengthened his frontier up to Kirman. (9) He paid much attention to the improvement of coastal ports. As a result, trade increased, and goods began to arrive in large quantities from foreign lands. (10) When in 643 AD Arabs began their attacks on Sindh, at that time Makran was within the boundaries of Sindh's government. (11)

After Chandrasen's death, Dahar became king. He constructed many trade routes throughout Sindh and encouraged commerce. These trade routes extended westward up to Kirman and eastward up to Kanauj.

When in 712 AD Muhammad bin Qasim conquered Sindh, even then Makran was administratively included within Sindh. (12) In Makran region, the Jadgal tribe of Sindhis is divided into different branches. These include Rais, Kaingezai, Mehdi Zai, Band, Korak, and Sangar. (13) In Makran district generally four languages are spoken as mother tongues. These are: Balochi, Jadgali, Lasi, and Luri Chini or Luri Chini, i.e., the language of the Lora community. (14) Jadgali language is a dialect of Sindhi language, as mentioned above. This language is spoken in those areas where Jadgal or their branches and clans are settled. Apart from Jadgali, Lasi language is also spoken in this region.

The Jadgal tribes, their branches and clans, as well as many other Sindhi (Lasi) speaking tribes are spread throughout Makran. They are settled in the valleys of Kech and Panjgur, in Turbat, Kalanj, Kolwa, and around Gwadar. Similarly, in Iran’s Bahu and Dashtyari regions, Jadgal and other Sindhis also live in large numbers. (15) Despite thousands of years passing, they have preserved their language in

that region. There is no exaggeration in saying that Makran has remained Sindhis' border outpost. From this outpost, Sindhis sacrificed their lives for the defense of their homeland.

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Dialects of Sindhi Language in Balochistan

The roots of the Sindhi language are embedded in the Indus Valley Civilization more than 5,000 years ago. The foundation of the present Sindhi language is that ancient tongue spoken by the people living here since antiquity. (1)
Language experts agree that the old (Proto) Sindhi language was indeed the language of the heirs of the Indus Civilization. The features of Proto Sindhi found in other Indian languages prove that the original foundation of those languages was Proto Sindhi. (2)

Sindh’s linguist Dr. Ghulam Ali Alana, declaring the Indus Civilization as the original culture of this region, also calls its language the local and original “Sindhu language.” According to Dr. Alana, the Sindhu language was divided into many local branches. These branches were spoken in the regions where the people resided. (3)

Today’s Pakistan exists within the boundaries of the ancient Indus Civilization. The borders of the Indus Civilization were not limited only to present-day Pakistan, but included a large part of present-day India as well. Thus, it would not be an exaggeration to say that today’s Pakistan is actually the country of the heirs of the Indus Valley, built upon the borders of Sindh. (4)

Since Balochistan has been a part of Sindh since ancient times, the Sindhi language has been in use there for thousands of years and has remained the mother tongue of its inhabitants. Present-day Balochistan is a province established on the land of Sindh. Even Balochistan’s own politicians, historians, and anthropologists agree on this. In this regard, the former ruler of the State of Kalat, Khan Azam, Mir

Ahmed Yar Khan, admits in his autobiography that, “In reality, the Baloch tribes are not the original inhabitants of Balochistan; they began arriving in this region in the 4th century AD.” (5) Mir Ahmed Yar Khan recognizes Balochistan as a bilingual province. According to him, “In Balochistan, bilingual tribes live in large numbers. In his view, six languages in total are spoken and understood in this province.” (6)
Over time, due to the influence of other languages present in Balochistan, changes also occurred in Sindhi. At present, various idioms or dialects of Sindhi exist in different regions of Balochistan.
Dr. Abdul Jabbar Junejo, in his book *The Nature of Language*, writes about the idioms of Sindhi in Balochistan: “The main idioms of Sindhi in Balochistan are: Fraki, Khetrani, Jadgali, Gwaderi, Ormari, and Lasi. Near the Punjab border, Machko is an important idiom. In Kutch there is Kutchi, in Gujarat Memoni and Kathiawari idioms, which are now spoken by many residents of Karachi and Hyderabad in Sindh. Whereas within present Sindh’s territory, three important idioms exist:

Siraiki (Northern), Central, Lari, and Thari.” (7) But here we will discuss only the Sindhi idioms present in Balochistan.

Lasi Dialect

Dr. Nabi Bakhsh Khan Baloch, in his book *Languages of the Forests*, writes: “The language of the forest, according to its geographical position, has hosted various languages. Therefore, it has considerable lexical attraction. The Lasi dialect of Las Bela is somewhat connected with the southern Lari dialect; however, it often exaggerates conventional movements. For example, ‘na tha’ is used as ‘nati.’ (8) As Kabir Shah says:

Kaa kal piyam kaanh wajan ji nati hot aaun hoshiyari hai.

Kabir Shah was a poet of Sindh who went to Las Bela to compete with the poet Sheikh Ibrahim. In the Lasi dialect, there is also a tendency toward innovation. For instance, instead of *tanha* they say *tojo*, instead of *baajh* they say *baaj*. In some words, an extra nasal sound is added: *sajhar* becomes

sanjhar, *satar* becomes *santar*. The sound ‘w’ is often replaced with ‘b’: *weetho* becomes *beetho*. The sound ‘y’ often changes to ‘j’: *yaad* becomes *jaad* (in Lari it is *zaad*). *Yateem* becomes *jateem* (this is also in Lari). Often ‘dh’ changes to ‘j’: *zaat* becomes *jaat*. (As Shah Latif says: *Wendi danhan parin, jati jaat na paayan*).
The syntactic features of the Lasi dialect resemble those of other Sindhi dialects in Balochistan, such as Khetrani, Fraki, and Jadgali. (9)

Fraki Dialect

The Fraki dialect of Sindhi is associated with Sibi. It is also called Watani and Mulki. Regarding its area, Dr. Dad Muhammad Khadem Brohi writes: “Sibi is about one hundred miles northwest of Jacobabad, a border town of Sindh. According to the old division system, it included the districts of Sibi, Kachhi, Nasirabad, Kohlu, and Dera Bugti. Ninety percent of the people here speak Sindhi as their mother tongue.” (10) (11) Explaining the reason for its name, Dr. Dad Muhammad writes: “This word

is derived from *Faragh* (vast), as it is spread over a wide area. With time, under the lexical influence of Saraiki, Brohi, and Pashto, it came to be called Fraki." According to Dr. Dad Muhammad, this dialect is also found around Sibi in Dhadar, Talli, Karak, Mal, Safi, and Mazri. (12) In addition, in Jhal Magsi and Rojhan Jamali, the Magsi, Jamali, Khakwani, and Raisani tribes also speak/understand Sindhi. The common language of daily business is Sindhi (Fraki). Even the Pathans of Fujak village speak Sindhi along with Pashto.

In the Sibi region, from the village of Sui to Las Bela, in an area one hundred miles wide and five hundred miles long, original Sindhi castes have been settled for centuries, including: Abra, Bohar, Bapar, Barar, Awan, Balal, Panhiar, Panhwar, Bhanger, Tanya, Chanar, Chohan, Chachar, Dhapali, Dhingar, Rid, Reti, Samaji, Sial, Soomra, Sianch, Silachi, Sheikh, Kumbhar, Korai, Kori, Kolachi, Kokhar, Gopang, Malik, Machhi, Mochi, Arha, Naich, and Nawra, as well as Hindu castes. Their mother tongue is Sindhi. The Bugti, Marri, and Rind tribes living here have also adopted Sindhi as a secondary

language. In Kachhi (Gandawah), almost all castes have Sindhi as their mother tongue. In the village of Fatehpur in Jhatpat tehsil of Kachhi district, two famous Sindhi Sufi poets, Syed Rakheel Shah and his son Syed Chezal Shah, lived, whose shrines are also there.

In Kachhi district, the entire population's mother tongue is Sindhi, though they also speak Balochi and Saraiki. During the One Unit period, Nasirabad sub-division, Usta Muhammad tehsil, and nearby areas were included in Jacobabad district. After the dissolution of One Unit, these areas were rejoined with Kachhi district. Sindhi schools were also opened there, and arrangements were made to educate children through their mother tongue, Sindhi. Linguist Dr. Ghulam Ali Alana opines that for the study of Sindhi language in Sibi, Kachhi districts, and Qalat, Jhalawan regions, it is necessary to study the areas of Usta Muhammad, Rojhan, Gandakho, Hadero, Magsi villages, Bhag Nari, Fatehpur, Dera Bugti, Sibi, Dhadar, Mastung, Qalat, and Jhalawan. (13)

Khetrani Dialect

In Balochistan, one dialect of the Sindhi language is **Khetrani**. This idiom is spoken in Barkhan, an area of Loralai in Balochistan. Its neighboring languages are Balochi and Saraiki. According to Dr. Dad Muhammad, the influence of Pashto on Khetrani is prominent. The origin of this dialect is attributed to the Khatiyan tribe. This is a Samat caste. Khatiyan eventually became corrupted into Khetran. (14) (15) According to Dr. Nabi Bakhsh Baloch, the Khetrans of Barkhan are originally Sindhi Khatiyans.

Jadgali Dialect

The Jadgals have been living in Balochistan for centuries. Jadgals are ethnically Sindhi, and their language, **Jadgali**, is a dialect of Sindhi. The Jadgali community resides in Sindh and Pakistani Balochistan, as well as Iranian Balochistan and Oman. (16) (17) They are originally Sindhi Jats, but in Balochistan they were given the name Jadgal, which means *Jad (Jat) + gal*

(speaker), i.e., Jat-speaking people. The Baloch used the word Jadgali for the original Sindhi-speaking inhabitants of Makran and their language. Jadgals live in Gwadar, Makran, Bela, Panjgur, and other areas of Balochistan. (18) In Balochistan, the word Jadgal is also used to distinguish between original Sindhis and Baloch. (19) According to the 1998 census, one hundred thousand people in Pakistan spoke the Jadgali dialect of Sindhi. (20) Some linguists suggest that the Sindhi community of Las Bela, speaking the Lasi dialect, is also related to the Jadgali dialect. Thus, the two Sindhi dialects, Lasi and Jadgali, are close to each other. (21)

Kohistani Dialect

The **Kohistani dialect** of Sindhi is found in the present district of Khuzdar in Balochistan. This idiom is spoken in the border areas of Sindh's districts Dadu, Jamshoro, and the western part of Karachi within Balochistan's boundaries. In this region, Sindhi has been influenced by Brahui and Balochi languages. Dad Muhammad Khadem

Brohi, in his book *The Language of Sibi*, writes: “The people of this area can understand Sindhi but cannot speak it. However, they speak Saraiki fluently.” (22) In this region, besides Baloch, Brahui, and Samat communities, Hindus are also present in considerable numbers, and they speak Sindhi. The name Kohistani for this dialect is attributed to the mountainous nature of the area. (23)

Sindhi is, in fact, the only original language of Pakistan that is spoken and understood across almost the entire country’s borders. Rahim Dad Molai Shidai writes: “The range of the Sindhi language in Pakistan extends from Kashmir to Kech and from Thar to Makran.” (24)
From Bolan to Sibi, Sindhi is the language of communication, and when Baloch, Brahui, Pathans, and Jamots converse with each other, they do so in Sindhi. Las Bela, from Gadani to Kund Malir, is entirely Sindh. It includes the beautiful ports of Gadani, Sonmiani, Windar, and Kund Malir, and its notable tribes are Jam and Bhootani. Whether it is the area of Las Bela, Sibi, Sohbatpur, or Dera Murad Jamali, all these are

Sindhi-speaking regions.
Even today, more than two hundred Sindhi Khoja families live in Gwadar and speak Sindhi. In addition, Chhata, Barar, Machhi, Sheikh, Bhanger, Soomra, Osta, Bhutta, Abra, Kakipota, Chhalgari, Ronjha, Khetran, Khajak are Sindhi-speaking groups. The Luni tribe's mother tongue is Sindhi. According to Dr. Baloch, the Khetrans of Barkhan are originally Sindhi Khatiyans. (25)

In Balochistan, besides the major dialects of Sindhi, some smaller or local dialects also exist. Particularly in some areas, the **Gwaderi** and **Ormari** dialects of Sindhi are present, which are considered local dialects of Sindhi. (26) In Gwadar and Ormara, the large Sindhi population speaks their respective dialects, which differ slightly from Jadgali and other dialects.

In the regions of Sibi and Gandawah (Kachhi), the use of Sindhi has also been significant. These places have been under Sindh's political and social influence since ancient times. These areas were part of the Rai dynasty's rule between 450–642 AD. The Chach

dynasty’s rule extended from Makran to Kerman, which included these areas as well. Until Muhammad bin Qasim’s conquest of Sindh, these areas were part of Sindh’s borders. During the Samma dynasty, the Sibi region was also included in Sindh. Mir Chakar Khan and Mir Gharam Khan reclaimed the area of Kachh from Jam Nandi. Mian Yar Muhammad Kalhoro also included these areas in his rule, and Mian Noor Muhammad Kalhoro’s rule extended to these regions. Mian Noor Muhammad Kalhoro, in his will at the time of his death, gave the Kachhi area to his son Mian Muradyab Khan Kalhoro. During the Talpur period, the Sibi and Kachhi areas were also part of the Khairpur Talpur rule. In short, Sibi and Kachhi (Gandawah) have remained part of Sindh since ancient times. That is why Sindhi grew and flourished here and has continued to be spoken as the mother tongue.

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Religious Sites of Sindhis in Balochistan

The land of Balochistan has not only linguistic but also cultural and religious connections with the people of Sindh. On this ancient land of Sindh, there are many sacred places with which Sindhi-speaking people have emotional attachment. Among the religious sites, the shrines of **Lahoot Lamakan**, the shrine of **Shah Bilawal Noorani**, and the temples of **Hinglaj** have remained centers of devotion for Sindhi-speaking believers. From different parts of Sindh and distant places, devotees come to these holy shrines to pay homage. The shrine of Shah Bilawal Noorani has been an important subject in the poetry of Shah Abdul Latif Bhittai. The journeys of jogis and ascetics to Lahoot Lamakan are beautiful examples of Sindhi culture. Without mentioning the cultural sites of Balochistan, the story of Sindh itself seems incomplete.

Hinglaj Temple

In the area of Las Bela in Balochistan, the largest pilgrimage site for Sindhi-speaking people is the temple of **Hinglaj Mata**. Hinglaj is located on the bank of the Hingol River. Hinglaj Mata is also called Hinglaj Devi, Hinglola Devi, and Nani Mandir. Muslims call it Amaan Hinglaj, Nani Hinglaj, or Mai Hinglaj. Hindus believe that she is the Kali form of Mother Parvati. According to local Muslim traditions, Hinglaj Nani came to Lahoot Lamakan where she performed penance. Like Lahoot Lamakan and Shah Bilawal Noorani's shrines, Hinglaj temples are also ancient pilgrimage sites of Sindhis, where ascetics come barefoot to visit Nani. Every year, since ancient times, thousands of pilgrims from different cities come here. Therefore, Sindhi Hindus have built **otaras (rest houses), dharamshalas, and guest houses**, which they maintain.

"Waya ji Hinglor ta karmeen milandee kapree"

Since the era of the Indus Valley Civilization, Sindh’s borders extended from Las Bela to Iranian Makran up to Kerman. During the rule of the Rai dynasty as well as the Brahman dynasty, Sindh’s borders extended to Kerman. Therefore, in these regions, various religious shrines and sacred places existed. Even today, Sindhi-speaking people are the custodians of these shrines and have spread their Sindhi language there.
Rai dynasty ruler **Rai Diwaj** repaired the temples of Hinglaj and built another temple inside the mountains of Qalat. (1) Similarly, he built a temple in the mountains at some distance from Las Bela, which was also called Gandrani, whose original name was Ranak Devi. After Raja Chach became ruler, to secure the borders of Makran, he first came to Armabil (in Las Bela), where he met his governor and then returned. (2) Shah Abdul Latif Bhittai has mentioned Hinglaj many times in his poetry:

"Jogi thiyan na yaar kanhin seen kareeb thee
Athai pahar an ji aahe Nani dehan nihar"

Lahoot Lamakan

Lahoot Lamakan is located in the Takaru mountain range of Saruno area in present-day Khuzdar district of Balochistan. Since ancient times, this site has been a center for Sindh's Sufis, jogis, ascetics, and mystics for meditation and pilgrimage. From all over Sindh, devotees come in caravans to this shrine, and there is always a gathering of Sindhis here. Every year, this site attracts thousands of pilgrims. Pilgrims from different regions begin their journey from the shrine of **Lal Shahbaz Qalandar** and undertake a fifteen-day pilgrimage to the valley, stopping at smaller shrines along the way. The saint associated with this shrine belonged to the era of Sindh's ruler Jam Nizamuddin. This saint settled in the area during the Sama dynasty.

Lahoot Mountain and Cave

Lahoot is a waterfall-like high mountain with a cave-like place. Since ancient

times, Lahoot has been a shrine for Sufis, jogis, ascetics, and saints for meditation and pilgrimage. Lahoot Lamakan is located on a high hill west of the road leading from Karachi and Hub to Lahoot. Reaching Lahoot is extremely difficult and arduous, as the mountain has steep climbs. In some places, iron ladders are fixed. Lahoot Lamakan is located south of Shah Bilawal Noorani's shrine. From there, there is also a path to the Lahoot cave, which passes over hills, but most pilgrims take the road from Lahooti Road to reach the cave. This path twists and turns, crossing dangerous hills, leading to the Lahoot cave. To enter the cave, an iron ladder is fixed. Pilgrims climb the iron ladder into the cave and become "Lahootis."

Several routes lead to Lahoot Lamakan and Shah Bilawal Noorani's area:

- One route comes from **Sehwan Sharif** via Jahangara Bajara, then through Naig Sharif and Nagaul, reaching Dureji and finally Lahoot.
- Another route goes from **Karachi Northern Bypass** via Hub to Shah Noorani.

- A third route goes from **Kirchat** to Lahoot Lamakan.
- A fourth route goes from **Johi** via Tando Rahim Khan, Lohi, and Dureji to Lahoot.

Syed Bilawal Shah Noorani

The shrine of **Syed Bilawal Shah Noorani** is located in Wadh tehsil of Khuzdar district in Balochistan, on a high hill by the bank of a stream in the valley of Pub Mountain. This saint, Bilawal Noorani, was originally a resident of present-day Sindh. In 900 AH / 15th century AD, he went to Lahoot (Las Bela), where he settled permanently. The village is named after him. From the lap of Pub Mountain flows a spring of sweet water. His shrine remains open for pilgrims at all times, and devotees from far away come to pay homage.

It is commonly believed that in this area, a Hindu ruler named **Gokal** ruled before, whom Shah Bilawal Noorani defeated and conquered the area. In the 1907 Gazette of Las Bela district,

Bilawal Shah Noorani is mentioned as having traveled from Sindh in 1495 and settled in the garden of Gokal. The author of *Tuhfatul Karam*, Mir Ali Sher Qanai Thatvi, writes: “Shah Bilawal Noorani was an ecstatic person of his region, and due to this spiritual state, his acceptance among the people increased, and they began to come to him with their wishes.”

According to the tradition of the **Naig Sharif Jilani family**, Shah Bilawal Noorani belonged to their lineage. In the Zedi area of Balochistan, their ancestor Pir Syed Kamal Shah Jilani and Shah Bilawal Noorani were brothers. Shah Bilawal Noorani first traveled from Zedi to Naig Sharif in Sindh, and from there he moved to Lahoot, where he settled. The Jilani family of Naig Sharif also has a share in the custodianship of Shah Bilawal’s shrine, and their spiritual discipleship continues in that area. Syed Bilawal Shah Noorani was a shining light of the Syed family. The Jilani family of Naig Sharif in Sindh mentions Syed Bilawal Shah Noorani in their genealogy.

On the occasion of Shah Bilawal Shah Noorani's **Urs**, people from all over the country gather. The Urs is held every year on the 10th of Ramadan and continues for three days. Devotees of all religions participate. Markets are set up during the festival, and chants of "Jiye Shah" echo throughout the mountains. (3)

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Ancient Sites of the Indus Civilization in Balochistan

Present-day Balochistan has been a part of Sindh for thousands of years. Ancient sites of the Indus Civilization have been found not only in Balochistan but also in all provinces of Pakistan, as well as in Afghanistan and various states of India. This is because, about 9,500 years ago, parts of these countries were under the rule and within the borders of the heirs of the Indus Civilization. Here, we will mention only the ancient sites of the Indus Civilization located in present-day Balochistan. These include **Mehrgarh, Kili Gul Muhammad, Damb Sadaat, Sutkagan Dor, Nal, Rana Ghundai,**

Balakot, Dasht, Sutka Koh, Turbat, Shahi Tump, Wahal, Bela, Koli, Nandra, Nokjo Shah, Nanduri, Kanar, Mihi, Surkh Dumb, Khuzdar, Anjiri, Pathani Dumb, Kotra, Siyah Dumb, Qalat, Gand Dumb, Karta, Togao, Babur Kot, Shojungal, Kanari, Kechi Beg, Quetta Mari, Mughal Gandai, Pirano Gandai, Dabarkot, and others. (1)

Mehrgarh

The ancient remains of Mehrgarh were found near Bolan Pass in present-day Balochistan. The French Archaeological Mission's director, Jean-François Jarrige, recently discovered these remains, which belong to the Neolithic period. The age of these remains has been estimated at around **7,000 BCE**. Experts have called Mehrgarh the **first agricultural settlement in Asia**. The inhabitants here were the first to establish an agricultural society, cultivating fields and producing crops. (2) (3)

Nal

In the Jhalawan region of present-day Balochistan, the ancient remains of Nal reveal traces of both urban civilization and rural culture. Sir Wheeler states that the civilization which developed here predates Mohenjo-Daro. (4) The excavation of Nal was carried out in 1925 by Mr. Hargreaves. This city was inhabited at different times. According to Hargreaves, the earliest layers of this city indicate a rural settlement, where stone tools were found. (5)
The pottery and ornaments found here are similar to those discovered at Mohenjo-Daro and Harappa. The vessels are decorated with fine designs and beautiful figures. During excavation, copper and bronze vessels and weapons were also found. The foundations of their houses were made of stone. Seals, stone ornaments, and beads were discovered. Their livelihood was based on agriculture and animal husbandry.

Kili Gul Muhammad

The ancient remains of Kili Gul Muhammad are located three miles from Quetta city. Walter A. Fairservis, an expert from the American Museum of Natural History, discovered this site during archaeological surveys in Quetta Valley between 1950–51. (6) He found early layers belonging to the late Stone Age. At that time, people did not yet know how to make pottery. (7) Stone tools predating the Bronze Age were found here. The inhabitants lived in mud houses, raised goats and sheep, and were familiar with farming, which suggests they also consumed meat. This settlement belongs to the rural culture period long before the famous “urban civilization.” Experts have dated it to around **4200 BCE**. (8)

Dabarkot

The ancient remains of Dabarkot were found south of Loralai in present-day Balochistan. This mound is 113 feet high and 1,255 feet in diameter. Dabarkot is located on the old route

leading to Kandahar. In the upper layers of this mound, remains from the Indus Valley period were discovered. If deeper excavations are carried out, remains of earlier inhabitants are expected to be found. (9)

Damb Sadaat

About 10 miles from Quetta, on the road to Qalat, lies an important settlement of the heirs of the Indus Civilization known as **Damb Sadaat**. In 1942, archaeologist Stuart Piggott carried out excavations here. Three layers of habitation were found. From the lowest layer, high-quality pottery was discovered. In the upper layer, a platform was found, with a stone-built underground chamber at its corner, where a statue of a goddess was discovered. The statue was installed on a small platform and is believed to represent the goddess **Zehob Devi**. (10)
Excavations revealed that the people here built houses with stone foundations and mud-brick walls, sometimes using stone in construction.

(11) Their rooms often had stone floors, with hearths built in the corners. Numerous clay figurines and statues were found, believed to represent **Mother Goddess** figures, adorned with bead necklaces and long flowing hair. Alongside these, figurines of bulls and horses were also discovered. According to experts, these horse figurines are the earliest known in South Asia, suggesting that horses were first domesticated at Damb Sadaat. (12) Traces of a fort were found around the city, likely built for protection. (13) The remains here closely resemble those of Mohenjo-Daro, making Damb Sadaat an important settlement of the Indus urban civilization in Quetta Valley.

Sutkagan Dor

The ancient remains of Sutkagan Dor are located in the coastal region of Makran, on the bank of the Dasht River, about 300 miles west of Karachi and 25 miles north of the sea. The site was first discovered by Aurel Stein between 1926–28, who identified its antiquity. (14) Later, in 1960, further surveys

were conducted by Dr. George F. Dales of the University of Pennsylvania Museum. (15) Stein initially dug trenches here and found pottery about 8–9 feet below the surface. He also discovered remains of a fort built on a hill. The fort was rectangular, 17 yards long on the northwest side and 125 yards wide on the east. Its construction used square stone bricks bonded with mud. (16) On the western side, traces of a gate about 8 feet wide were found, flanked by rectangular towers. (17) Inside the fort, architectural remains suggest it was built for the protection of the settlement, with towers serving as defensive bastions.

Since this city was located on the Makran coast, about 5,000 years ago the heirs of the Indus Civilization likely used it as a port. Evidence supports this, showing that maritime trade between Iraq and Sindh was active, and Sutkagan Dor was one of its centers where ships anchored. (18)

The main occupation of the inhabitants was trade, conducted via sea routes with Iraq and other regions. Being close to the sea, they were also skilled in fishing and boat-building. (19)

Rana Ghundai

In Rana Ghundai, five layers of habitation were discovered. The two lowest layers revealed traces of rural culture. These remains were surveyed by A.J. Rehman in 1951. The upper layers belong to the urban civilization period. The earliest inhabitants used handmade simple pottery and stone tools, raised animals, and lived in huts. The later inhabitants were more advanced, making pottery on wheels and decorating them with designs. Their pottery was first coated with red and ochre colors, then decorated with black designs. (20) Archaeologist A.J. Rehman also found figurines of the Mother Goddess here. (21)

Balakot

The ancient remains of Balakot are located in Las Bela district of Balochistan, near Sonmiani port on the bank of the Hub River. Excavations were planned by George F. Dales of the University of California, and surveys

began in 1996.
Excavations revealed remains of walls and room floors. Several rooms were found containing jars and vessels in good condition. In the western part of the site, tall walls were discovered, believed to be public administration buildings. The inhabitants were engaged in trade and were skilled in fishing and boat-building. They built ships capable of sailing not only to the Persian Gulf but even as far as Egypt. (22)

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Sindhi Poets of Balochistan

In present-day Balochistan, the Sindhi language has remained the mother tongue of the original inhabitants. In Las Bela, Makran, Sibi, Kachhi, Jhalawan, and other regions of Balochistan, Sindhi not only grew and flourished but also left deep impacts on local culture and civilization. In different areas of Balochistan, even those people whose mother tongue was not Sindhi spoke it. Thus, it would not be an exaggeration to say that Sindhi is still one of the most widely spoken public languages in Balochistan, used by non-Sindhi speakers for communication among themselves. Many Baloch and Brahui tribes have adopted Sindhi as their mother tongue. The Magsi Nawabs of Jhal State speak Sindhi at home. Jhal was essentially the state of the Magsis. Nawab Qaiser Khan Magsi used to say that “we are Samats who migrated from Sindh.” (1) Nawab Qaiser Khan’s son, Nawab Gul Muhammad Khan Magsi, was a great Sindhi poet. His *kafis* are famous.

On the other hand, in 1987, during a debate in the Balochistan Assembly, Sardar Chakar Domki stated that Sindhi speakers constituted one-fourth of Balochistan's population. He urged the Balochistan government to broadcast Sindhi programs from Quetta Radio and Television. The then Chief Minister Jam Ghulam Qadir supported the proposal and said he would discuss the matter with the federal government. (2), (3)

According to Dr. Ghulam Ali Alana: "In Las Bela, many Sindhi poets were born whose poetry influenced Sindh itself. Some of these poets are mentioned by Dr. Baloch in his book *Languages of the Forests* and by Allah Bachaio Samo in *Sair Kohistan*." (4)
Dr. Baloch, in *Languages of the Forests*, collected Sindhi poetry of Las Bela poets. In this book, he mentions the poetry of Sheikh Ibrahim, Sheikh Hamar, Sheikh Bakr, Kabir Shah, Ahmed Shah, Nam, and Dos Muhammad, as well as poets from tribes such as Sanasiyani, Ronjha, Baradia, Bakra, and Mondra. (5)
Another major reason for the spread and influence of Sindhi in Las Bela was the poetry of Shah Abdul Latif Bhittai,

which became popular in every corner of Las Bela. Here, great scholars and faqirs well-versed in Shah's *Risalo* are found. Dad Muhammad Khadem Brohi writes: "The poetry of Las Bela is an eternal treasure of Sindhi literature in Balochistan. In the first half of the 20th century, poets from Sindh and Balochistan, through their visits and creations, kept the torch of Sindhi knowledge and literature alive, enriching it with various genres. These literary ties between the two regions added new chapters to Sindhi literature." (6)

Sufi Poet Rakhil Shah

In Fatehpur village of Jhatpat tehsil in Kachhi district, the famous Sindhi Sufi poet **Rakhil Shah** lived, whose shrine is also located there. Rakhil Shah was spiritually connected with the shrine of Shah Inayat of Jhok, along with his disciples and faqirs. Every year, a festival is held at Rakhil Shah's shrine, attended by thousands of devotees. On this occasion, his poetry is sung in front of the shrine's gate. Musical gatherings

are also held, with famous Sindhi singers participating. His collection of Sindhi poetry has been published and holds great importance in Sindhi literature. His son, **Chezal Shah**, also attended Shah Inayat's shrine every year on 17th Safar with his faqirs.

Some verses of Rakhil Shah:

ڪين ڪمايون ڪين ۾، ڄاڻ ته مان ڪجهه نه ڪيو،
حجتي لعنتي ملامتي، سچي سخن چيو،
مجاهدو ڪري ڏس من ۾، اندر پائي لعل ليو،
شاهه رکيل ناهي ٻيو، حق سڃاڻي هڪ ٿو ڏسان.

**

Kain kamaiyun kain mein, jaan ta maan kuchh na kio,
Hujti lanati malamati, sachi sukhan chio,
Mujahido kare des man mein, andar pai lal lio,
Shah Rakhil nathi bio, Haq sanjani hik tho disan.

**

**

اکيون عاشقن جون، شرم پريون شاهي،
پسڻ سان ئي پاڪ ٿيون، آين آزل آگاهي،

سدائين ستر پوش ، تن جو واحد ٿيو واهي،
اها چاڙهي لاهي، ”رکيل“ سي سمجهي ويون

Akhiun aashiqan joon, sharam bharion shahi,
Pasan san hi paak thiyun, aain azal agahi,
Sadaiyun satr posh mein, tan jo wahid thiyo wahi,
Aha chaadhi lahi, “Rakhil” si samjhi viyun.

Sufi Poet Chezal Shah

The famous Sufi poet **Syed Chezal Shah** was the son of Rakhil Shah. He was born in 1332 AH / 1914 AD in Fatehpur village, Gandawah tehsil, Balochistan. From childhood, he accompanied his father to the shrine of Shah Inayat Shaheed of Jhok and was considered one of the important poets of Shah Inayat’s spiritual circle. At the age of 21, he pledged allegiance to his father and adopted the Sufi path, remaining a student at Jhok Sharif shrine. After the death of Rakhil Shah, Chezal Shah became the custodian. He

died on 15 Sha’ban 1404 AH / 1984 AD and was buried in Fatehpur.

His poetry collection *Bahr al-Amīq* has been published many times. The latest edition was prepared by Hakim Ejaz Hussain Chandio and published by Roshanī Publications, Kandiari, in 2010.

Some verses of Chezal Shah:

ڳولي ڏس تون ڳولي
اٿي اندر اسرار وي
پنهنجي اندر پائي ڏس جهاتي
سرآن ساڳي ذات سفاتي
آهي تنهنجي چولي چولي
ڏس دل اندر ديدار وي

چيزل پنهنجو پاڻ سڃاڻج
نفس نفي ڪري موجان ماڻج
ڪير اندر ٿو ٻولي ٻولي
اتي آڻج ايڏو اعتبار وي

Gholi des tun gholi
Uthi andar mein asrar vi
Panhji andar mein pai des jhati
Saraan saagi zaat safati
Aahi tanhnji choli choli
Des dil andar didar vi

Qadir Bakhsh Golo

Apart from Rakhil Shah, in the village of Sohbatpur, **Qadir Bakhsh Golo** was a famous Sindhi poet. His poetry collection *Gulzar Kapari* has been published.

Faqir Sahibdino Taniyo

Faqir Sahibdino Taniyo was a Sindhi poet from Kachhi district of Balochistan. He lived in Dad Taniyo village, Mirpur tehsil, Kachhi district. He was a pious and saintly person. He had many followers in Kachhi as well as in Shikarpur. He became a disciple of the great Shikarpur poet Khwaja Faqirullah Alavi and stayed there for a long time. That is why he is often considered a resident of Shikarpur. He was an experienced poet and scholar. His verses with repeated refrains were popular and are still remembered. His famous *madah* “Aghithni ji Madah” was well-known in Sindh and Balochistan. A collection of his poetry titled *Madah*

Aghithni was published from Shikarpur. (7)

In his later years, he served as Imam in the Qazis' Mosque of Shikarpur. The famous Shikarpur saint Maulana Mir Abdul Ahad Alavi was his special disciple and student, who received all his education from him. Some researchers state that he died in 1841, while others mention 1834. His body was taken from Shikarpur and buried in his master's village, Fatehpur Sharif, Mirpur tehsil, Kachhi district. (8)

Nanak Yusuf

The famous Sindhi poet **Nanak Yusuf** was originally from Jhal Magsi, Kachhi district, Balochistan. His father's name was Muhammad Hashim, and he belonged to the Kokhar caste. He was born in 1792 in Jhal Magsi town. (9) To receive spiritual guidance, he migrated to Daraza and became a disciple of Sindh's great multilingual poet Sachal Sarmast. Nanak Yusuf became a renowned Sindhi poet. Dr. Tanveer Abbasi compiled and published his

poetry collection *Nanak Yusuf jo Kalam* through the Sindhi Adabi Board in 1983. Nanak Yusuf died in 1853 in the village of Agaran. (10) (11)

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Sassui's Husband Punhun Was Not Baloch but Sindhi

In the history of any country, folk tales, stories, poetry, oral traditions, and proverbs hold great importance. All this material, when sifted and examined, helps in writing history. This is because most histories are written by court historians, paid flatterers of kings and rulers, in which the people's role in the progress and development of their homeland is never visible. In the past, these court historians described kings as pious, virtuous, and special gifts sent by God for the nation. Whereas in their books, the only material available is wars for power against one another, plundering of public property, dishonoring poor people's women, imprisoning their own brothers to save the throne, or conspiring and torturing

them to death. Rulers even did not hesitate to mortgage their own sons to foreign rulers to save their power. Past histories are full of family feuds, conspiracies, and intrigues to include each other's wives into their harems. If one wants to study the people's history of the past, it can only be partially understood through folk tales, stories, oral traditions, and legends.

In Sindh, the history written so far is either by court writers of kings or by panegyrists brought by foreign rulers. The real history of the people of Sindh lies hidden in folk tales, which must be sifted and examined. Because even folk tales have been altered over centuries according to different interests.

In the Indus Valley, many folk tales are famous, including Umar Marui, Momal Rano, Sohni Mehar, Lilan Chanesar, Sorath Rai Diyach, Noori Jam Tamachi, and others. These folk tales are not only of present-day Sindh but of the entire Indus Valley, which included present-day Punjab, Balochistan, Kutch, Bhuj Kathiawar, Gujarat, Rajasthan, and other regions. Therefore, these tales exist in all these areas with slight

variations. But people unaware of history, when seeing the same tales in different regions, get confused and consider them separate.

The tale of Sassui and Punhun's love was first mentioned by the Sindhi poet Qazi Qadan (1491–1551) during the Sama period. (1) Later, Shah Karim of Bulri (1536–1623) mentioned this love story in his poetry (*Karim jo Risalo*). (2) Shah Karim of Bulri was the grandfather of Sindh's famous poet Shah Abdul Latif Bhittai. (3) Shah Latif Bhittai sang this tale along with other folk tales of Sindh in his *Risalo*.

Punhun was the son of Jam Ari, ruler of Kech. (4) Some historians have written Ari as Ali. Kech Makran was under Sindhi rule. The rulers of this region were Sindhi-speaking Jams. Sassui, on the other hand, was the daughter of the Raja of Bhambore. According to traditions, her father placed her in a box and threw her into the river, where she was found by a washerman. Some histories state that Sassui's father was Brahmin Nania (Nai) and her mother was Mandhar (Satar, Sudho). After being thrown into the river, Sassui was

found by a washerman named Muhammad (Lala). (5) The washerman raised her with care. Sassui was beautiful from childhood, and when Prince Punhun of Kech Makran saw her, he was captivated and married her. Punhun's brothers were very angry at his marriage to Sassui, so they came to Bhambore, deceived Punhun, and abducted him back to Kech. Sassui set out towards Kech Makran to search for her husband. In her quest, she faced severe hardships and eventually died while searching for her beloved. (6) (7) In Sonmiani, Balochistan, near Pubonilak in the area of "Singhar," there is a grave attributed to Sassui, the heroine of Sindh's folk tale "Sassui Punhun."

There is a misunderstanding about Sassui's husband Punhun that he was not Sindhi but "Baloch." In fact, Punhun's father Ari belonged to the Sindhi Jam tribe. The rulers of Kech Makran in Las Bela were Jams.

Sindh's renowned researcher and linguist Ghulam Ali Alana writes: "This point about Punhun is worth considering: his coming from Kech with

a caravan of traders, staying in Bhambore in a merchant's house, proves that Punhun, his brothers, and companions all spoke and understood Sindhi or some dialect of it. Sindhi was spoken and understood up to that region, or Punhun's people were from the Jadgal tribe. From the spread and influence of Sindhi, it is evident that even today many tribes of Makran speak and understand Sindhi." (8)

Sassui's own name was pure Sindhi "Shashi," meaning moon-like shining. Punhun too is a Sindhi name. Both belonged to Sindhi-speaking communities. Punhun's three brothers were named Chanri, Hoti, and Noti — all purely Sindhi names.

Which Period Does the Folk Tale of Sassui Punhun Belong To?

The romantic tale of *Sassui Punhun* was first mentioned in the poetry of the Sindhi poet **Qazi Qadan (1491–1551 AD)** of the Samma period. When Qazi Qadan referred to this folk tale, it had already become so popular that poets of

that time sang it in their poetry. Since Qazi Qadan was a 15th-century poet, this tale must have been about **200–300 years older**, which means it likely originated in the **13th century AD**.

At that time, i.e., the 13th century AD, **Kech Makran (Las Bela region)** was included within Sindh's borders. Sindh was ruled by the **Samma dynasty**, a Sindhi-speaking Samat tribe who called themselves *Jam*. During the Samma rule, Sindh's boundaries included **Thar, Uch, Sibi, and Kech Makran (Las Bela)**. (9)

According to historians, during the reign of **Jam Nandi**, the Samma kingdom reached its peak. Thar, Uch, Sibi, and Las Bela were part of Sindh. It is believed that during the reign of **Jam Sikandar I**, Uch and Bhati Wahin (Bhutta Wahin) came under Sindh's control. Jam Sanjar also consolidated the national borders. (10)

During the Samma period, Sindhi rule in Las Bela regained strength. According to the renowned historian **Professor Ghulam Muhammad Laky**: "After the Samma rule was established

in Sindh, the Sindhi tribes of Las breathed freely and gained political strength. The Sammas settled in Las, spreading Sindh's civilization there. In that era, the Ronjha tribe ruled Las Bela. The Ronjhas belonged to the Samat tribes of Sindh." According to **Kaki Bherumal's research**, the Ronjhas were descendants of Jam Anar. One of their rulers was named *Sabur (or Supur)*, who was unmatched in generosity. The Ronjhas established their rule in Las Bela around the **mid-13th century**, which lasted until the **late 17th century**. After the Ronjhas, the **Gonga** tribe came to power, followed later by the Samma's **Barfat** clan. (11)

From the above historical evidence, it is clear that when the tale of *Sassui Punhun* originated, Sindh was under Samma rule, and Las Bela was not only part of Sindh's borders but also ruled by the powerful Sindhi-speaking Ronjha tribe, descendants of Jam Anar. Therefore, Punhun, Sassui's beloved, was connected to the **Jam clan of Las Bela**, and based on strong historical evidence, he cannot be considered Baloch.

Sassui’s Bhambore

The tale of *Sassui Punhun* is directly connected with the ancient historic city of **Bhambore** in Sindh. Bhambore is located in Thatta district on the northern bank of Gharo Creek. (12)

- The city lies about **65 km from Karachi**, between Dhabeji and Gharo on the National Highway.
- Bhambore existed from the **1st century AD to the 13th century AD**.
- It flourished during the **Indo-Sassanian (200 BC–400 AD)** and **Indo-Parthian (19–226 AD)** periods, as well as the **Buddhist era (200–800 AD)** and the **early Islamic period (171 AH / 787 AD)**. (13)(14)(15)(16)
- Later, Bhambore was abandoned due to changes in the Indus River’s course. Some historians say it was destroyed due to land subsidence. According to *Tuhfatul Karam*, the city was deserted during Sheikh Turab’s time due to subsidence. Historian Mir Tahir believed it was

abandoned because the river dried up, and people moved to Sakro. Other historians argue that Bhambore was destroyed during foreign invasions in the 12th or 13th century.

In the tale of *Sassui Punhun*, Punhun's arrival in Bhambore for trade proves that Bhambore was a **major commercial hub**. Punhun's arrival there and his love for Sassui after hearing of her beauty immortalized Bhambore in history.

The Story of Sassui–Punhun in *Tuhfatul Karam*

The entire story of Sassui–Punhun is reproduced here word for word from *Tuhfatul Karam*. The author of this book, **Mir Ali Sher Qanai (born 1728 – died 1788)**, was a renowned historian and poet of 18th-century Sindh. He was a royal (court) historian connected with the Kalhora period. In his historical book *Tuhfatul Karam*, Mir Ali Sher Qanai never once used the words *Baloch*, *Baroch*, or *Barocha* for

Punhun. If Punhun had been Baloch, Mir Ali Sher Qanai would certainly have indicated it somewhere in the story.

The Story of Sassui–Punhun

A Brahmin named **Tania**, with his wife **Mandhar**, lived happily during the reign of **Dora** in **Bhanbhor Wah (Brahmanabad)**. They longed for children. After some time, they had a daughter whose beauty rivaled the full moon. (23) By chance, when her fortune was examined, it was revealed that she would become the wife of a Muslim. To save himself from the disgrace of religion, with a broken heart, he placed this precious orphan in a box like a shell and cast her into the river. By coincidence, the water carried the box to **Bhambore**.

In that city lived a washerman named **Manhia** (and according to some, *Lar*), who had five hundred disciples but no child. When the box floated past the disciples, they brought it to their master. Upon opening it, a moon rose from the horizon of fate. He named her

Sassui (meaning “moon”) and raised her as his own child.

When she grew up, her beauty pierced the hearts of all who saw her. Many became infatuated with her, and wherever she went, people gathered around her like dogs in a circle, or flew around her like birds in passion. At that time, caravans from **Kech and Makran** came for trade. They carried news of this radiant beauty to **Punhun**, son of the ruler of Kech. Hearing this, his heart was captivated, and disguised as a trader he came to Bhambore. Seeing Sassui, he lost his heart. By good fortune, Sassui also accepted him, and in hope of union, Punhun became a disciple of her father, wearing the washerman’s dress.

(Here many details are omitted for brevity.)

In short, Sassui became deeply enamored of Punhun. As is customary, a jealous woman tried to sow discord between them, making Punhun angry with Sassui. But Sassui, true in love, proved her purity like gold tested in fire, and all were astonished. Soon

after, the lover and beloved were married.

When Punhun's father learned of this, he ordered his other sons: "Bring back this infatuated one at any cost." They came, met Punhun, pretended to be guests, and at night, while Sassui slept unaware, they bound Punhun, mounted him on a camel, and departed for their land.

Sassui awoke to find her fortune plundered by the army of sleep. Distraught, she tore her clothes and set out alone after her beloved, climbing harsh mountains with steps of passion. After walking about forty *kohs*, she became faint with thirst, stumbling like one in death throes. By God's power, a pond full of water appeared in the earth. Drinking from it, she regained strength. It is said that this pond still remains full of water, never drying even in years of famine.

The night before, Sassui had applied henna, and the twig she held in her hand while sleeping she carried with her. She planted it by the pond, and by

divine power it grew into a green tree, which still stands as her memorial.

Revived, Sassui continued another six or seven *kohs* over mountains, but again fell into thirst. By chance, a shepherd saw her and, overcome by lust, tried to take her. Sassui cried out: “O unjust one! I am dying of thirst, and you trouble me! First give me relief.” The shepherd hurried to his herd to bring milk and curd. Meanwhile, Sassui, hopeless of seeing her beloved and overwhelmed by suffering, prayed to God, the refuge of the helpless, for protection. By divine power, the mountain split, and like a ruby hidden in stone, she was taken into its heart. Only the edge of her veil remained outside as a sign.

When the shepherd returned with milk, he saw this miracle, repented, and built a stone marker as a memorial.

When Punhun was taken to his father, he became so restless that his father feared for his life. His brothers were compelled to return him, saying: “Bring his beloved too.” On their way back, they reached Sassui’s grave. Seeing

fresh signs, Punhun was astonished. His inner pull revealed the truth. The shepherd arrived and told the whole story. Punhun immediately dismounted, told his brothers to wait, and threw himself upon the stone marker, praying to God for union with his beloved. By divine power, the mountain split again, and Punhun too was taken inside, united with Sassui.

From that time, this wondrous tale has spread among the people. Mystics sing it in Sindhi verses in the **“Husaini” mode**, seeking truth through allegory. The union of these two lovers inspires ecstasy and mystical states.

Mir Masum of Bukkur narrated this tale in his *Masnavi Husn o Naz*. Likewise, **Qazi Murtaza of Sorathi**, resident of the village *Katiana* during the reign of Muhammad Shah, versified it in a special style.

It is reported that a dervish named **Ismail** from Multan came to visit the tombs of these two sovereigns of love. He left his camel afar and, longing for their vision, fasted three days. On the third day, an old woman brought bread

and water. The dervish said: “Until I see Sassui and Punhun, I will eat nothing.” The old woman replied: “I am Sassui. Leave the desire to see Punhun, for time is untrustworthy, and I am already widowed. This is a painful matter.” The dervish said: “How can I be sure you are Sassui? Sassui was young and beautiful, and you are old.” She immediately revealed her youthful beauty and said: “Eat a little.” The dervish replied: “Without seeing both of you, I will eat nothing, even if I die of hunger.”

Finally, after much insistence, Sassui went into the grave and brought Punhun out up to the waist. She embraced him tightly, fearing he might be taken again. Many saints have witnessed this vision. It is said that travelers passing by on camels do not fare well, but those who keep vigil at their grave, though it is desolate, are visited by unseen guests. (17)

Why Did Bhittai Call Punhun “Baroch”?

Shah Abdul Latif Bhittai immortalized the Sindhi folk tale *Sassui Punhun* in his poetry. Among Bhittai's heroines (*Sormis*), Sassui holds the highest rank, because she symbolizes struggle and sacrifice for her goal. Sassui's original city was Bhambore, but she undertook a lonely and arduous journey in search of her husband Punhun, traversing the mountains of Kech Makran, where she died.

Shah Sahib composed **five chapters (Surs)** on Sassui: *Abri, Mazoori, Desi, Kohyari,* and *Husaini*. Regarding *Sur Sassui*, Professor Kalyan Adwani wrote: "Shah Sahib in this Sur expanded the theme of true love. The thirst of love is more intense than the thirst for water. The true seeker is always drowned in the depth of love. Therefore, for him, the external river becomes dry land."

Let us study Shah's poetry to see what hardships Sassui faced, how she sacrificed even her life for her goal. Some people are under the misunderstanding that Shah Latif called Punhun "Baloch," therefore he was Baloch. Before debating this, one must read Shah Latif's poetry carefully to see

what names and titles Bhittai used for Punhun and what they mean:

جيهي جيتيهي، ٻانِهي ٻاروچَن جي،
حُجَتَ هوتَ پُنهونءَ سين، مُون ڪَميڻِيءَ ڪيهِي،
اَصل آريءَ جامَ جي، پَليءِ آئُون پيئِي،
هُوءَ جا پائِين پيرَ، تَنهن جُتِيءَ نَ جيهي،
وِساري ويهِي، تَنِي ڪيچِيَنِ کي ڪِينَن رَهان.

**

“Jehi je tehi, banhi barochan ji,
Hujjat hot Punhun sen, mun kameeni kehi,
Asal Ari Jam ji, palie aun piei,
Hu ja paini pair mein, tanhin juti na jehi,
Visari wehi, tani Kechiyan ke kien rahan.”

**

اَکِيُون آريءَ جامَ جُون، اَنڌِيءَ سين آهِين،
هُوڇِي وَڻَ ونڊُرَ جا، سي مُون سُونهائِينِ،
ڏِسِئو ڏيکارِينِ، پيشانِي پُنهونءَ جي.

“Akhiyun Ari Jam jun, andhi sen ahin,
Hu je wan Windar ja, se mun sunhain,
Disio dekhain, peshani Punhun ji.”

**

مُحَبَتَ جن جِي مَنَ ، ترشِنَگِي تارِ؛
پي پيالو اُج جو، اُجَ سي اُجَ اُتِيار؛
پُنهون پانَ پِيارِ، تہ اُجَ سِين اُجَ اُجهائِيان.

“Muhabbat jin ji man mein, tan tishnagi tar,
Pi piyalo unj jo, unj se unj uthiar,
Punhun panh piyar, ta unj sen unj ujhaiyan.”

**

ساجَنَ ڪارَڻ سُجَ، مَرُ قَبُولي سَسُئِي؛
اَندَرُ جنِين اُجَ، پاڻِي اُجِيو اُنَ کي.

“Sajan karan sunh, mar qabuli Sassui,
Andar jinin unj, pani unjio un ke.”

**

واقُفُ نہ وَٹِڪارَ جِي، پاڻِي ڪَنيُم نہ پاءُ؛
جَبَلُ جَلدائِيُون ڪري، تِڪَ ڏيڪاري تاءُ؛
لَڳِي لُڪَ لَطِيفُ چئي، معذُورن مَٿاءُ؛
اُتي اوڏو آءُ، جِتِ هوتَ هيڪِلِي آهيان.

“Waqif na wanikar ji, pani khanium na pau,
Jabal jaldaiun kare, tikh dekhari tau,
Laghi luk Latif chawi, mazurin mathau,
Uti udo au, jit hot heikali ahiyan.”

**

پَڇِي جان پَنهِورَ ڪان، ڏُونگَرُ ڏُوريو مُون؛
ڪاهي رَسِيَس ڪيچَ کي، جِتي پاڻَ پُنهون؛
سَپَتِ آهئين تُون، قَضا ڪَندين ڪِنِ سين؟

“Bhaji jan Bhambore kan, dungar durio mun,
Kahi rasius Kech ke, jiti panh Punhun,
Sabhat ahiyun tun, qaza kandian kin sen?”

**

ڪيچان آيو قافِلو، جامَن سَندو جامُ،
پَسَندي پُنُوهَ کي، اَکِيُن کِئو آرامُ،
ناتَرِ چايان نامُ، جَي مُون نِيو پانَ سين.

“Kechan ayo qafilo, jaman sando jam,
Pasandi Punhun ke, akhiyun kio aram,
Natar chayan nam, je mun niyo panh sen.”

The Question

Here arises the question: why did Shah Latif in some verses call Punhun “Baroch”?

First, we must see what names or titles Shah Latif used for Punhun. Bhittai addressed Punhun as:

- **Ari Jam**
- **Jaman Sando Jam**
- **Barocho / Baroch**
- **Ari**
- **Jam**
- **Punhun Jam**

- **Kechi** (in reference to his region, Kech Makran)

It must be remembered that no Baloch or Baloch tribal chief was ever given the title **“Jam.”** History provides no evidence of a Baloch being called Jam. The titles *Jam* and *Jamot* were used only for Sindhi Samat clans. For example, Samma rulers called themselves Jam: **Jam Nando, Jam Anar, Jam Babino, Jam Juno**, etc. Similarly, outside Sindh, in Las Bela and Makran, Sindhi communities and their rulers also called themselves Jam.

The *Cultural Encyclopedia of Balochistan* states: “The title *Jamot* was used for very great and respected people. The chiefs of the Jamots were given the title *Jam*. Jamots are the oldest people of Sindh.”

The *Balochistan Gazetteer* records: “According to local historians, Ronjha, Barfat, Gonga, and Jamot tribes ruled Las Bela at different times. Jamots ruled after the Gongas.”

Thus, the title *Jam* was for Sindhi Samat rulers, while their descendants were called *Jamot*, just as the sons of Rajas

are called Rajputs and the sons of Nawabs are called Nawabzadas.

A poet Qimat Rai clarified the status of Jam and Jamot in his verse:

جاموٽ تنهنجي جامي، اصل ڪين وڪامي،
جنگي توکي ’جات‘ چون، سڏو آهين سامي،
راڄوڙانم راجپوت آهين، هادي ٿيندين حامي.

“Jamot tanhnji jami, asal kain wakami,
Jangi tokhe jat chon, sidhu ahin Sami,
Rajoranam Rajput ahin, hadi thindin hami.”

Scholarly Opinion

Renowned researcher **Dr. Ghulam Ali Alana**, in his article published in *Study of Laar*, rejected the theory that Punhun was Baloch and affirmed that he was Sindhi. He wrote:

“Except for Dr. Nabi Bakhsh Baloch, no other scholars accept Jats as of Baloch origin. Some friends cite Shah Latif’s poetry as evidence, claiming that Latif also considered Jats as Baloch. They present verses from *Sur Sassui Abri, Sur Mazoori, Sur Desi, Sur Kohyari,* and *Sur Husaini* where Shah Latif uses phrases like ‘banhi barochan ji,’ ‘balochani bah,’ ‘barochani bajh,’ ‘barocho,’ ‘barochana bar,’ etc. These friends argue that Latif called Punhun and his brothers both Jats and Baloch. But one must also note that Shah Latif addressed Punhun as *Barocho Ari, Jam, Punhun Jam, Ari Jam, Jaman Sando Jam.*

It must be remembered that no Baloch or Baloch tribal chief was ever given the title *Jam.* History provides no evidence of a Baloch being called Jam. The titles *Jam* and *Jamot* were used only for Sindhi Samat clans, as Samma rulers called themselves Jam.” (18)

Conclusion

We have shown that Shah Latif called Punhun *Baroch* or *Barocho* in reference

to his **region (Balochistan)**, since Punhun was a resident of Kech Makran. But Punhun himself was not Baloch; he was a **Sindhi Jam of the Samat clan.**

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Balochistan is Ancient Sindh

Sindh has existed on the globe for centuries, but the name **“Balochistan”** is not found in any ancient inscription, historical book, or other material. The word *Balochistan* first appeared during **Nadir Shah Afshar’s** invasion of the Indian subcontinent in **1736 AD**. Even

then, it was not used as the name of a region, but rather in reference to one of his generals named **Muhammad Khan Baloch**. (1) Nadir Shah Afshar ruled Iran from **1736 to 1747 AD**. (2) (3)

In history, **Qalat, Arbella (Las Bela), Shal (Quetta), Makran, Sivi or Sibi, and Kech** were known by their own names as provinces, states, or districts of Sindh. The name *Balochistan* was first used by the British as a regional designation. During British rule in India, some Balochi-speaking areas were grouped together and called **“British Balochistan.”**

Since Balochistan was historically part of Sindh, even today more than **50 percent of its population are Sindhis.** They have been forced in various ways to give up their identity. Here we will prove with evidence how Sindhi speakers were made invisible in official census reports.

- In the **1931 census**, Balochi speakers were recorded as **33%** and Sindhi speakers as **22%**.
- In the **2017 census**, Balochi speakers were shown as **35%**,

while Sindhi speakers dropped to **7.2%**.

- In the **2023 census**, Balochi speakers were shown as **39.9%**, while Sindhi speakers were recorded at only **6.0%**.

How did Sindhi speakers suddenly fall from 22% to 6%? These figures clearly show that Sindhi population statistics were deliberately altered.

Even Baloch writers and historians themselves admit that Sindhis make up **50% of Balochistan's population**, but in different censuses their numbers were deliberately reduced. During official counts, Sindhi figures were changed or omitted.

Manipulation of Census Figures

Historian and researcher **Dad Muhammad Khadem Brohi** writes in his book:

"In Balochistan, during different censuses, the Sindhi language has been shown at very low levels, even though half of the province's population speaks

it fluently. The majority of the province's population lives in agricultural areas adjacent to Sindh's plains. The upper areas of Balochistan are mostly mountainous and uninhabited, while the lower plains are agriculturally settled. Sindhi speakers live in these areas, stretching from Barkhan to Makran."

There are no accurate figures for Sindhi speakers in Balochistan. Their numbers are deliberately underreported.

Renowned researcher **Ghulam Ali Alana** states:

"The total number of Sindhi dialect speakers in Balochistan, and what percentage of the province's population speaks Sindhi, can only be estimated from census reports. However, even these reports cannot claim accuracy, for many reasons. At present, we can only approximate the total number of Sindhi speakers in Balochistan."

Reasons for Inaccurate Census Data

1. **Local customs:** Sindhi families, wherever they live, often do not disclose accurate household information to outsiders due to old traditions. Thus census workers cannot collect precise details, and sometimes they record estimates or omit entire areas.
2. **Negligence of census staff:** Officials often avoid remote and difficult areas, filling in forms from their offices without visiting the field.

For example, in the **1961 census**, after the 1951 census, officials did not perform their duties fairly. They relied heavily on the **District Gazetteer of Balochistan** and the 1951 report, copying material from those books. This is why the 1961 census figures for Sindhi speakers in different districts are unreliable and suspicious. (4)

Sindhi-Speaking Regions

- In **Sibi and Kachhi**, Sindhi is the most widely spoken language, because Samat tribes form the majority there. (5)
- According to the **Balochistan Gazetteer**, the population of this region consists of two main groups: **Baloch and Samat.** Another group includes Hindus and Sayyeds, who also speak Sindhi. Baloch and Brahui are minorities.
- In the **1901 census**, the number of Sindhi speakers in **Kachhi district** was **50,190**, while other groups numbered **21,517**. (6)
- In **Las Bela**, the 1901 census recorded **29,166 Sindhi speakers**, while **19,124** spoke other languages (Balochi, Brahui, Persian). (7)
- By ethnicity, **25% of the population** belonged to Samat communities. (8) (9)

Scholarly Surveys

- **Henry Field of Harvard University** in his 1955 article (*West Pakistan Anthropological Survey*) gave language percentages:
  - **Qalat:** 51% Brahui, 19% Balochi, 29% Sindhi.
  - **Las Bela:** 80% Sindhi, 19% Balochi, 1% Brahui.
  - **Sibi:** 20% Sindhi, 7% Brahui, 54% Balochi. (10)

- **Noor Ali Zaman Husaini** wrote:

  “Sindhi is the second most spoken language in Qalat and Sibi districts. The plains of Dadur are called Kachhi, and in Nasirabad subdivision (now division) of Sibi district, tribes such as Magsi, Jamali, Khakwani, Raisani, and others speak Sindhi.” (11)

- Historian **Molai Shidai** wrote:

  “Las Bela, including Makran, was once under Sindh’s rule, which is why Sindhi spread there. Even today, Sindhi is spoken in Las Bela

towards Gandawah. The Las Bela state has about 65,000 people, of whom 14,000 speak Balochi, about 9,000 speak Brahui, and the remaining 42,000 speak Sindhi, known as *Lasi* (Sindhi of Las Bela).” (12)

- **Dr. Dad Muhammad Khadem Brohi** in his book *Study of Sindhi Language and Literature in Balochistan* wrote:

  “A deep study of Balochistan’s political and social history, culture and civilization, trade, commerce, and geography shows that this region has been under Sindh’s control since ancient times. Ancient Sindh’s boundaries extended beyond Balochistan up to Kandahar, whose rulers spoke Sindhi.” (13)

Qazi Muhammad Yaqub Alizai writes:

“The Pashtuns, Baloch, and Brahui living in Balochistan speak Sindhi, because Sindhi is spoken from Jacobabad to Mach and from Jiwani and Gwadar to Barkhan, and it is the majority language of the region.” (14)

In Balochistan, many tribes have left their original mother tongues and adopted Sindhi as their mother language. Among Pashtuns, clans such as **Baozai, Dehpal, Daroi, Baghon, Laun, Karak, Safi, Sodhi, Pirai, Mazdi, Nodani, Alizai, Marghzai, Selachi, and Khajak** speak Sindhi. Among Baloch, clans such as **Rind, Lashari, Laghari, Marhata, Chhalgari, Mondrani, Chandia, Kaprani, Gola, Gishkori, Korai, Mughiri, Jamali, Dasti, and Magsi** speak Sindhi. Among Brahuis, many families of the **Langov and Raisani** tribes use Sindhi as their mother tongue. (15)

In Balochistan's border towns and adjoining Balochi areas near Sindh — such as **Usta Muhammad, Jhatpat, Manjhipur, Gandakha, and Jhal Magsi** — Sindhi is commonly spoken, though with slight differences in pronunciation. From Sibi up to fifty miles ahead, in Mach, Sindhi is spoken. (16)

Sindhi and Baloch Identity

Sindh's renowned historian **Molai Shidai** states:

"In reality, the Baloch, like the Brahuis, are ancient Sindhis. They cannot be separated from Sindhis."

Molai Shidai writes:

"Sindhis and Baloch should not be considered two separate nations. The only difference is that Baloch are a combined Arab and Iranian nation. The distinction between Samats and Baloch is only this. English historians, to hide the sins of the British nation, portrayed Baloch as a separate nation from Sindhis. In reality, Baloch are a warrior Sindhi nation, who by their natural temperament have always lived in Sindh with authority." (17)

Historian **Dad Muhammad Khadem Brohi** writes:

"If we examine the politics and society of Sindh and Balochistan, their culture and civilization, trade and commerce, history and geography, and literature, we find that since ancient times both

regions have had deep ties. Due to geographical closeness and settlement, Sindh has not only influenced but also dominated Balochistan since ancient times. The entire region of Balochistan — including Sibi, Kachhi, Qalat, Loralai, Makran, Las Bela, and the coastal areas — has remained under Sindh's control for thousands of years." (18)

Mir Rahimdad Khan Molai Shidai writes:

"Balochistan is actually a part of Sindh." (19)
Elsewhere he writes:
"Balochistan and Khorasan are both provinces of Sindh." (20)

International Scholarship

America's renowned historian **Professor Karl Skutsch**, recognized for his research on minorities worldwide, writes in the *Encyclopedia of World Minorities*:

"From the era of Sindh's Brahmin rulers up to the Talpur period, many areas of

Balochistan remained part of Sindh's borders." (21)

Present-day Balochistan, previously known as **Kech Makran, Las Bela, Qalat, Sivi (Sibi), etc.,** was considered provinces or districts of Sindh.

Historical Conclusions from the Book

The book establishes the following points with historical evidence:

- Present-day Balochistan has been part of ancient Sindh for thousands of years. Along with other regions of Pakistan, Balochistan is a province built on the land of ancient Sindh.
- From the Indus Valley Civilization through the **Rai dynasty, Brahmin rule, Arabs, Soomras, Sammas, Arghuns, Tarkhans, Mughals, Kalhoras, and Talpurs**, the areas of present-day Balochistan were included within Sindh's borders.

- From ancient times until the British conquest of India, no province, state, or country called “Balochistan” existed in the Indus Valley region (present-day Pakistan), nor was it on the world map.
- The original homeland of Balochi speakers is **Iran**, specifically the Caspian Sea region of northern Iran.
- The **Balochi language** belongs to the Iranian group of languages and has no connection with the languages of the Indus Valley.
- The Baloch migrated from Iran’s **Sistan region** into present-day Pakistani Balochistan in the **12th century AD**.
- In the **13th and 14th centuries AD**, Baloch migrated from present-day Balochistan into Sindh for the first time. Later, in **1669 AD**, they migrated again to Sindh. This migration has continued up to the present day.
- By the end of the **15th century AD**, Baloch settled in southwestern Punjab.
- The Baloch migrated from their ancestral lands in Iran due to civil

wars, invasions, and famine caused by climatic conditions, seeking prosperous areas in present-day Pakistan.

- The Baloch never conquered any part of present-day Balochistan or Pakistan, nor were they the original inhabitants of these regions.
- Even today, Sindhis make up more than **25% of Balochistan's population.** Sindhi-speaking communities use different dialects of Sindhi.
- Sindhi remains the **majority language** in Balochistan. Including Sindhis and other groups, **50% of the population uses Sindhi as a lingua franca.**

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